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The PREACHER'S MAGAZINE

Humility

HUMILITY is godlike. From His majesty on high, surrounded by angels and archangels, God humbles Himself to note the fall of the sparrow, and dwells only in the humble breast.

Humility is Christlike. Christ "made himself of no reputation." Humility is a prime characteristic of the holiest and wisest of God's children. It enters into every virtue they possess, and blends them all into a harmonious whole.

Humility alone makes heaven possible. It constitutes the very atmosphere of heaven, out of which all the other virtues would quickly sicken and die.

It is the beginning of all Christian experience. Only he that humbles himself shall be exalted to become a child of God.

Humility is intensely practical; it is the very wisdom of God to be humble. It makes frictionless and delightful our intercourse with our fellows, and makes beautiful the most common, everyday task.

Best of all, the meanest of God's subjects may be rich in this great grace and may enter into possession of it at once.—SELECTED.

The Preacher's Magazine

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A Letter from a Young Preacher

BY THE EDITOR

DEAR EDITOR OF THE PREACHER'S MAGAZINE:

I have been thinking for some time that I should write you for suggestions and advice concerning my own life and the work to which I feel the Lord is calling me. That you may the better understand my situation, I will tell you what little there is to know about myself. My parents were saved and sanctified when they were young, and before they were married, so I have come up knowing nothing but the best home surroundings, and was converted and joined the Church of the Nazarene when I was so young that many thought I did not know what I was doing. But in spite of my good heritage and my early conversion, I have been but a vacillating Christian. I have gone to school most of my life in our own Nazarene schools, have graduated from the high school and college departments, have had some extra work in state universities, and am now back in a Nazarene school studying theology.

Almost since I can remember it has been taken for granted that I would be a preacher. The idea pleased me much as a small boy. But later it seemed to me that I was just the victim of circumstances and that I had taken the easy way, and was not called to the ministry after all. The result has been that I have suffered much uncertainty. At times it has been quite clear to me that I should preach, and then the times of uncertainty have come. During the periods of uncertainty, I have also become lean in personal religious experience, and have come to the end of the period of uncertainty in need of prayer and repentance and renewal in the things of God.

But not very long ago I became convinced that my early impressions were correct and that I am designed for the ministry. I have prayed through to a clear religious experience, and can testify that the Lord blessedly saves and sanctifies me now. I feel a burning desire to win

souls for God and to build up the kingdom of God by whatever means I can. But I have yet to get started in a practical way, and it is with reference to this matter that I need advice.

First, I would like to know what you think I should do immediately about my educational plans. I have taken about all the work that is offered in our schools in preparation for my work, or will have finished such courses at the end of this school year. Now do you think I should enter the active ministry at once, or should I seek entrance into some university or theological seminary and go on for a time with school work?

Second, I have found the young woman who is to be my wife, and she is willing to undertake whatever plan seems best. Should I be married now, or wait until I get a settled pastorate and have proved myself in the calling far enough to be sure I can succeed? and until I can make a proper home for the young woman who has agreed to be my life's partner?

Third, what kind of a place should I expect to begin with, and what are the usual stages in apprenticeship for a minister in our church?

Fourth, I would greatly appreciate it if you would give me a few practical pointers in connection with the building of a usable library for my work as a young preacher.

For anything you can tell me that you think might be of use to me in getting launched into the work of the ministry I shall be very grateful. And may the Lord bless and direct you in all you do and say.

Yours in His service,

C—— B. P——.

Answer to the Letter:

DEAR YOUNG PREACHER:

Your letter of recent date has just reached me. There is so much to say in answer to your letter that might be of interest to other young preachers that I trust you will not consider it out of place for me to insert both your letter and my answer in THE PREACHER'S MAGAZINE.

Your situation as regards your parents, your early Christian life, and your consequent difficulty in getting settled is very like the situation of an increasing number of young men and young women who come now to the work of the ministry in our church. The situation is so different from that which generally prevailed forty years ago when I entered upon this holy calling that it is not easy for me to draw parallels—the contrasts are more than the comparisons. But when I was a young preacher I read the biography of John Wesley Redfield, one of the pioneers of the Free Methodist Church, and his experience was very much like yours and others in your class. And from that book I learned to appreciate the difficulties of those whose circumstances are so favorable as to become unfavorable.

Then I myself was converted when I was barely fifteen, so I have often felt that I was somewhat at a discount when around those who have stirring experiences to tell regarding the days of their sinful lives. And to this day I am easily "smothered" by a flat and unromantic atmosphere. When someone comes up familiarly and says, "Oh, I hope you will preach the sermon I heard you preach at Santa Monica. I was so blessed by that sermon that I have just been thinking if I ever had a chance I would ask you to preach it again." Then even if I had thought of preaching that sermon, the desire and ability all leave and I feel that what was given to me under the inspiration of the Spirit has been interpreted as a mere work of art, and right away I want to preach a sermon which that person and no one else present ever heard me preach. My entrance into the ministry was a surprise to every one, and I felt that it was easier to know it was God calling, since no one else was doing so. I actually believe it is easier in a matter like that to hear the voice of God in the silence or even in the objections, than to hear His voice above the many which are saying the same that He is saying.

But I am glad you have the matter settled, and while it is a pity to have suffered so much uncertainty, and to have lost some time in work not directly related to your life's calling, yet in days to come I think you will be better off and more settled by having had these fights with your inner convictions, for now you know you did give the other voices a chance, and they were not able to drown out the call of God. So now just let the past be past, and from here on out stand on the firm conviction that the ministry is your work, and whatever hinders you in that work is not to be interpreted as in any sense a negation of your call, but just a hurdle to be leaped in the race set before you.

I trust you will not think, however, that there will never be intimations that you have made a mistake. If you have a hard, slow time getting started, no doubt the devil will bring up the old doubts anew and offer the poor progress you make as proof that you should never have undertaken the work at all. And if you do attain a degree of success, remember that almost anyone who can be a successful preacher could also be a success at business or in some other of the learned professions. So if you do well, even up to the age of forty, after which change of professions is practically impossible, you may have occasions when it will seem you should have devoted your talents to some other line of Christian service. Some men who have made a high grade in literature have been men who served apprenticeship in the ministry. And the same can be said of business, law, medicine, politics and industry. I mention this only to warn you that although you are now settled that the ministry is your life's work, you will need often to hark back to this conviction and

decision, and not allow yourself to fall again into uncertainty and vacillation.

Answering your first question, I believe you should launch right out into the active ministry at the end of this school year. You are long on theory and short on practice now, and that divergence of factors will increase if you try to go on to school. You have the basic education for the ministry in your high school and college courses, and the one year of special theological training will do a great deal for you. But the institutions of higher education do not make preachers. They make teachers and administrators, but they seem almost to dry up the preaching fountain. I hope you will be a preacher! After all, men are to be saved by the foolishness of preaching, and not by the wisdom of men who have been educated clear out beyond the realm of common thinking. You will learn more in the next three or four years right out and at the task, than you would learn in school, and considering your background, I seriously doubt that the schools can do much more for you now. At some later time you may be located in a city where there is a seminary, and by that time you will decide what you need to know, and you will have your feet down well enough that you can take the bumps which all get in places like that, and under such circumstances you may profitably carry on some school work in connection with your pastorate.

On the second point, if you have found one who is likely to know what is involved in being a preacher's wife, and she is willing to go along with you in the humiliations and sacrifices of the probationary period, I advise you to get married before you take your first pastorate. Churches generally do not bid for unmarried preachers. And if you start single and get something of a reputation, you will largely lose that reputation and will have to start over when you get married. So I think you would better get married and then just go straight on from the beginning with no necessity for stopping and starting again. And another thing, if you are getting the right type, she will be a great supplement to you, and you are going to need a lot of help during the next few years to make your work good enough to count. And the chances are this young woman will be willing to share with you during the probationary period, and if she is, she will appreciate so much the more the success of later years. If she is worthy of being a preacher's wife, she has something of the same sense of devotion that you have, and she will count it all joy to live on a meager salary and meet the problems of your new calling. There are some lines of life in which the husband and the wife live for separate careers—but the ministry is not one of those callings. The preacher and his wife have just one career, and that is the task of leading the church in its multiform service.

About the place to begin, I am of the old-fashioned school in this matter. I believe a great deal more in "the accidents of providence" than in the "pushing to the front" philosophy. No doubt there will be some sort of an opening—some place where they want a preacher, or at least some place where they might tolerate one if he came of his own election, and my advice is, take the place that is offered you. They cannot underpay you, you know; for you will learn more than the people will—for a long time at least. And all this talk about "a place with an opportunity" is pretty much beside the point. If there are people there is an opportunity. If you are offered the place, that is pretty good proof God wants you there. I hope you are not in debt. If you are, go and make arrangements with your creditors for them to wait on you about five years. You will be pretty highly paid if you get enough to live on during the first five years, and you may never get much more than that. But this very factor helps to keep the ministry pure. The ministry does not bid for people who love money and ease. It bids for people who plan to be so busy earning that they will not have time to collect. And crowds are no great criterion of usefulness. You may have more results in a small church and rural community than in a big crowd in a city.

In our church there are special and regular plans for mating pastors and churches, and we believe that by the proper observance of these plans, we find the will of God. So if some District Superintendent appoints you, or some church calls you, or a District Assembly arrangement is made for you to go to a certain place, go there in the full judgment that that is where God wants you to go. As to the usual stages, the first pastorate should usually be from two to four years in length.

As a rule, I think a young preacher should not attempt to stay indefinitely in his first pastorate, although of course there are some exceptions to this rule. But he should not suffer himself to be "voted out." Usually there is some way to find out in advance what the people think, and when you find they have commenced to think that "you deserve a better place," just go ahead and get that better place and let them have another pastor. The second pastorate should usually be longer than the first. But, as a rule, I think it will be the third pastorate by the time the preacher has built up enough reserve that he can begin to think of staying indefinitely. And the instances of successful pastorates of more than ten years in duration are scarce enough to deserve to be listed as rare, although in a nation-wide search, even in our church, a number of such pastorates can be found. But you better make your arrangements to be mobile from here on out. Do not take up any business connections in any community, and do not make any arrangements to stay a long time. "Keep your hat on" always, and

move before they move you every time. If you can take what you find and leave it better than you found it (and this is the symbol of minimum success), there will always be a place for you somewhere. You may not get a promotion every time you move, but if they give you a small church, you can make it larger, you know.

Regarding a library, there is not much use to suggest a great deal. Every preacher has to do his own choosing; for each man can use some books that would be of little worth to others. I do not know what you have, but if I were setting in to build a library, and had to be careful about budgets, as practically every young preacher must, I would run it this way: (1) A good Bible, bound so as to last for years. (2) A good dictionary of the English language. (3) A good Bible dictionary. (4) Commentaries in the following order, as I was able to afford them, (a) Clark's, (b) Matthew Henry's, (c) Whedon's (these are all critical), (d) Homiletical commentaries—Biblical Illustrator, if possible, and then others. If unable to get *Illustrator*, then *Pulpit Commentary* or *Preacher's Homiletical Commentary*. If these are out of reach, then *Handfuls on Purpose*, *Hasting's Great Texts*, *People's Bible*, and *Maclaren's Expositions*. I have found commentaries very helpful, and I have always made free use of them. Practically any commentary will help. Get as many as you can. (5) A good general encyclopedia—I like the *New International*. (6) An *Encyclopedia of Religious Knowledge*. (7) *Vincent's Word Study* or *Robertson's Word Pictures*. (8) All the biographies I could find and afford. (9) Sermon books. (10) Current books on philosophy, psychology and sociology. (11) Special books on history. (12) Just any book that I could buy or hire or borrow.

Perhaps this is enough until you get a raise in salary. But this matter of books is one of the reasons I would raise the preacher's salary, if I were a layman—for I would want my preacher to be intelligent.

And now on those general suggestions you asked for: (1) Do not neglect devotion—be a man of prayer and of genuine religion. (2) Read two books every week. If you run short of books, read mail order or seed catalogs, but read two books every week. Just make it a habit and stick to it. It will tell on you in twenty years or so. (3) Live close to the people, and preach to the people, rather than trying to preach sermons. (4) Do not depend on your preaching. Supplement it with pastoral visitations, and every other form of service that offers any help at all.

And in closing, I pray for you, as you for me, that the Lord may bless and direct you in all you do and say.

Yours in His service,

THE EDITOR.

Thoughts on Holiness from Old Writers

Abundant Life

By Olive M. Winchester

I am come that they might have life, and that they might have it more abundantly (John 10: 10).

Very frequently in Scripture do we have the experience of grace in the soul denoted by the expression, "life." This is true in general in the New Testament but more especially in the writings of the Apostle John. Here it is one of the key words.

The Apostle John, who belonged to the inner circle of the disciples, seemed to rise above his closest companions in understanding of the person of Christ. He saw in Christ all the blessedness that man needed. He was "the way, the truth and the life." Taking these great fundamental truths he meditated upon them, and as he did this, they unveiled before him. He developed them, not in a speculative way, but by contemplation.

So pungently did the fact of life seize the thinking of the apostle that he expresses this as the objective in writing his Gospel, saying, "But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that, believing, ye might have life through his name," and also the First Epistle where the statement is similar, "These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God."

LIFE THE SUPREME OBJECTIVE OF THE COMING OF JESUS

One of the great truths regarding life that gripped the mind of the Apostle John was that this life was the supreme objective of the coming of Jesus. Whether he was present on the housetop that evening when Nicodemus came to inquire of the Master about the kingdom of God, we do not know. It is quite possible that he was. In any case no doubt the Master afterward related the incident to the disciples, and here we have so early in Christ's ministry the mission of His coming stated. We are told that as the serpent was in olden time lifted up in the wilderness so must He be lifted up, "that whosoever believeth in him should not perish, but have eternal life," then follows that verse which has ever been the truth of the gospel in miniature compass, John 3: 16.

Again we hear the words spoken to the woman of Samaria that the water that Jesus will give shall be a well of water springing up into everlasting life. This is the gift of God, given

through and in the person of Jesus Christ, given to a thirsty and weary world.

Further in the discourse on the Bread of Life we have the words, "For the bread of God is that which cometh down from heaven, and giveth life unto the world." The Jews murmured as they stood and listened; they understood it not, but while they murmured those who believed felt the quickening power of this life.

Then in the allegories of the sheepfold and the Good Shepherd we find the same truth set forth with a beauty of thought such that it has been an inspiration to artists down through the years. Jesus says, "I am the good shepherd, the good shepherd giveth his life for the sheep. . . . Therefore doth my Father love me, because I lay down my life, that I might take it again."

Finally standing at the grave of Lazarus we hear the triumphant words, "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live." An earnest of the resurrection was manifested that day and the miracle wrought typified the life that each soul may have.

Thus we see how indissolubly the thought of life is connected with the mission of Christ. It was the consuming passion of His heart that men might have this life. For this He came and for this He died.

THE NATURE OF LIFE

To obtain an insight into this life we turn first to the terms used by the apostle. First there is the expression "the life." In the English version the article does not appear, but in the Greek it does. This indicates a special life as one writer has said, "Life which is truly life! Life on the physical plane is existence; life must be spiritual to be life indeed and in truth. This expression is used concerning Christ in 1 John 1: 2; then it is used of believers in 1 John 3: 14. The life that believers have has a distinct relationship to the life of Christ.

The second expression is "eternal life." This occurs in close connection with the previous term in 1 John the third chapter. After the statement has been made, "We know that we have passed from death unto life (the life), because we love the brethren," there follows in verse 16 the words, "And ye know that no murderer hath eternal life abiding in him." Commenting on the passage Westcott tells us that "the last words bring out the thought that 'eternal life' must (under the circumstances of our

present life) be a continuous power, and a communicated gift." In this expression eternal does not refer so much to the future and duration, though this is not excluded," but it indicates that which becomes dynamic within the soul in this present life.

The third expression is "the eternal life," adding the definite article to the preceding phrase. It appears in relation to Christian experience in 1 John 2: 25. From the preceding context we find reference to abiding in the Son and in the Father. Therefore the context would indicate that the significance of eternal life is the union and fellowship with Jesus Christ and therein also fellowship with the Father.

Lest such a definition of eternal life might seem a limitation and rob of the eternal hope that is the glory of our faith, we would say that this life within the soul has in it the elements of eternity. This life transcends time, rightly speaking time as no relevancy in relation to it. Time is a transient term passing away with this age. For the soul in Christ eternity has begun.

Gathering together the thoughts from the terms used we add to these a verse which by some is regarded as a definition of eternal life and by others, though not regarded as a specific definition, yet they admit that it gives the outstanding feature. It is found in the high priestly prayer of Jesus. Here once more at the close of His life the passion of the heart of Christ bursts forth, His mission to give eternal life to all those that the Father hath given Him and He adds, "And this is life eternal, that they

might know thee the only true God, and Jesus Christ, whom thou has sent."

Eternal life then is a knowing, a knowing God and knowing Christ. Knowing comes only through fellowship. Fellowship was expressed in the verses where abiding in Christ was mentioned. This knowing has its beginning and is progressive, for the tense used here is present. There comes a time when the fellowship begins and then it ever increases in richness and blessedness and will ever increase throughout the eternities.

Uniting all the concepts we have in life the thought of being, dynamic being, in eternal life continuity of being and in the definitive verse knowledge and fellowship. Surely the concept of life is replete with meaning.

There are many other thoughts relative to life such as its incipency in the new birth and its fullness in the abundant life, its reciprocity through faith, and its continuity through faith, but time fails to consider now. All these enlarge our concept of life and the more we study it, the more we feel that it is the most distinctive term of Christian experience.

To those who feel that life in this realm of time has robbed them and life for them is cramped and for all others, there is this eternal life that will rise victorious over all the sordid things of earth and give a foretaste of the heavenlies. This is a life that will enlarge the soul and being of man and will be crowned with the highest fellowship for mortal fellowship with Christ and with God, the Father.

Wesley's Advice to Ministers

By E. E. Wordsworth

THE eminently successful and useful John Wesley is perhaps without a peer in the ministry since the days of St. Paul. His "Twelve Rules of a Helper" have perhaps never been excelled as counsel to ministers. His words of spiritual wisdom are very worthy of our consideration. We quote him in part; the comments are ours:

"Be diligent. Never be unemployed. Never trifle away time; neither spend any more time at any place than is strictly necessary."

Hundreds of ministers fritter away the moments, idle away precious time, are indolent and careless and waste hours in unprofitable employment.

"Be serious. Let your motto be, 'Holiness unto the Lord.' Avoid all lightness, jesting and foolish talking."

Lightness, chaffiness and the lack of Christian sobriety ill-become the divinely commissioned servant of Christ. A little pleasantry may have its place, but too often it robs the

preacher of communion with God, seasons of prevailing prayer, and dwarfs his spiritual stature.

"Converse sparingly and conduct yourself with prudence in the presence of the opposite sex" (1 Tim. 5: 2).

The love of women has caused the downfall of many a minister. Lack of discretion has opened the way of temptation. The "with all purity" attitude has been forgotten and the preacher has lost his soul, his character, his ministry, his righteous influence and dragged others down to hell with him.

"Be honest. Keep out of debt; preach your own sermons."

Honesty is more than the best policy. It is a principle for the guidance of the life, and especially the minister. Debts oppress and burden the soul. Debts crush the spirit. Beware, O minister! "He that warreth entangleth not himself with the affairs of this life." Mueller

prayed for forgiveness for recklessly getting into debt and promised God never to repeat it when forgiven. He kept his word and then began his famous life of prayer and walking by faith and prayed over seven million dollars for the work of God. Furthermore Wesley advises against using the sermons of others. None are strictly original I suppose. We all need helps and props at times, but the best sermons will be those we get on our knees and with our open Bibles. Beware of preaching Spurgeon's or Chappell's or Maclaren's sermons. Better preach your own.

"Believe evil of no one unless you see it done; take heed how you credit it. Put the best construction on everything."

What splendid advice to a minister! Do not believe readily evil reports about your church members, your brethren in the ministry or anyone. Impugning the motives of others is strictly unchristian. Criticizing other ministers of differing plans, methods, purposes is not wholesome. "In all things charity" is a good life motto for the preacher. "Love never faileth."

"Speak evil of no one; else your words especially will eat as doth a canker; keep your thoughts within your breast till you come to the person concerned."

The words of a minister have more weight than those of the layman. He must learn to be close-mouthed. It is best when possible to talk principles rather than personalities. Avoid the use of names if at all possible, especially must the pastor. In church troubles stick to principles and studiously keep from mentioning members by name. "Love covereth a multitude of sins."

"Be courageous. Fear not to rebuke sin to its face and privately as well as in the public congregation."

The above injunction will demand much wisdom and grace. The personal element must be left entirely out. But do not be a mollicoddle and a jellyfish. Prayer should always precede the rebuke.

"Flee all affectation. A preacher of the gospel should regard himself as the servant of all."

People quickly discover pretense and show. Sincerity wins. The preacher with the shepherd heart will be loved.

"Be ashamed of nothing but sin. Let your industry, as well as your humility, commend itself to all."

A time-serving, place-seeking ministry is nauseating to God. A spineless preacher, a "hail fellow well met," a "good Lord, good devil" mixer, who opposes nothing but carries water on both shoulders has either missed his calling or tragically fallen from grace. The minister must be alert, busy about his Father's business, and be possessed with much grace and love.

"Be punctual. Do everything exactly at the time; and keep your covenant, not as a heavy duty, but for conscience' sake."

It is almost a crime for the minister to be late at the services and to begin them late. "Re-deeming the time because the days are evil." Many an evangelist is placed at a distinct disadvantage in trying to have a good revival because of the carelessness of the pastor on the matter of punctuality. To put the evangelist up to preach at ten minutes to nine is entirely too late. Twenty minutes past eight is late enough.

"You have nothing to do but to save souls; therefore spend and be spent in this work; and go always not only to those who want you, but to those who need you most."

It would be criminal for a doctor to take a vacation when a great epidemic is in the community. His neglect of the bodies of men would be severely and justly criticized. And the careless minister who cares little or nothing about the souls committed to his charge is heartless and dead.

"It is not your business to preach merely a certain number of times, nor take care of this or that church; but to get as many souls saved as you can; to bring as many sinners as possible to repentance, and with all your power to build them up in 'holiness without which no man shall see the Lord'."

Prayer, the ministry of the Word and heart passion for souls will enable the preacher to do these things. Unless we get souls saved we have failed. And we must nurture the saved ones and build them up in Christ and prepare them for heaven at last. Tremendous responsibility!

Christ or Nobody

I have searched the whole planet over, and I see no man but Jesus only who is able to take away the sin of the world. I have sat at the feet of the world's crowned religious leaders, and I have seen all the great religions in their homes, and I now know that it is Christ or nobody.

No one else has the slightest chance of winning the homage of the entire human race. More and more He is to me what He was to Saul of Tarsus—"the image of the invisible God." More and more He is to me what He was to John the Beloved—"God made manifest in the flesh." More and more He is to me what He himself claimed to be: the eternal Son of the living God.

To know Him in establishing on this earth the kingdom of righteousness and peace and joy—this is what makes my life more and more worth living.—

REV. CHARLES E. JEFFERSON.

Paul's Terms Relating to Holiness

By Neal C. Dirkse

THE letter to the *Ephesians* is frequently referred to as the richest and most profound of all that Paul wrote. This can be understood when we remember that Paul spent more time here in establishing the work, than at any other place. Then, too, the work was further strengthened by such as Aquila and Priscilla, and Apollos. Tradition has it that Timothy and John both pastored the work. If these facts are given consideration, we must conclude that the Christians of Ephesus had been well fed, spiritually, and were, consequently, more deeply established in the Lord. They were able to comprehend the depth and richness of such a letter as was sent them. But, as so frequently occurs, the place of especial victory and blessing, soon becomes the place of condemnation and rebuke. It was the church at Ephesus that was rebuked in Revelation for having lost its first love for the Lord and the kingdom of God.

This letter is a commentary on the *real* Paul as well, for this letter was written while he was a prisoner. The epistle may be studied with profit, with this thought in mind. But, in keeping with the series on Paul's use of terms describing the work and doctrine of full salvation, we find a wealth of words, phrases and sentences, together with at least the major part of one chapter descriptive of some approach to entire sanctification. He gives us more various angles to this glorious truth than occur in any other epistle, with the possible exception of Hebrews. (The writer believes Paul to have been the author of Hebrews.) Following are the various approaches with the references given:

I. THE NATURE OF CARNALITY

Ephesians 4: 22—Corrupt, deceitful, lustful.

II. THE ISSUE OF CARNALITY

Ephesians 2: 2, 3—Worldliness, disobedience, lustful, self-life, places one under condemnation and judgment.

Ephesians 4: 30—Bitterness, wrath, anger, strife, gossip, malice.

III. HOLINESS, GOD'S ORIGINAL PLAN

Ephesians 1: 4—Since the day before time began.

IV. THE NATURE OF SANCTIFICATION

Ephesians 1: 11—An inheritance.

Ephesians 1: 13—Complete possession by Holy Spirit.

Ephesians 1: 14—A foretaste of heaven's glories and atmosphere.

V. THE PURPOSE OF SANCTIFICATION

Ephesians 1: 4—To render us holy, blameless and acceptable to Christ.

Ephesians 5: 27—That we would be brought together into a church for fellowship. To render us holy, sinless, and eventually, when we stand before Him, completely perfect.

VI. A SECOND WORK OF GRACE

Ephesians 1: 11—An experience that follows acceptance, redemption, and forgiveness (vs. 6, 7).

Ephesians 1: 13—After believing, (justification) a sealing, (complete possession of) by the Spirit.

Ephesians 4: 23, 24—Renewed (transformed) in our minds, followed by the putting on of the new man.

VII. THE ISSUE OF SANCTIFICATION

Ephesians 1: 14—Equips us to stand until the end.

Ephesians 1: 15—Filled with love and faith.

Ephesians 2: 19—Completely naturalizes us for company of the saints, and even of God.

Ephesians 2: 20-22—Christ becomes most vital fact of our life. Renders us fit temples for God.

Ephesians 3: 16—Inner life possessed and strengthened by incoming and indwelling Spirit. Christ in us.

Ephesians 3: 17—Establishes one in perfect love.

Ephesians 3: 18—Enables us to personally realize the full earthly purpose of God's love. Filled with all the fullness of God.

Ephesians 4: 2, 3—Lowliness, meekness, long-suffering, forbearance, unity.

Ephesians 4: 15—Love directs our motives. Christ displaces all.

Ephesians 4: 30—Holy Spirit given complete possession forever. Consecration of ourselves to this end.

Ephesians 4: 32—Kindness, tender-hearted, forgiving spirit.

Ephesians 5: 2—Daily life motivated by love.

Ephesians 5: 9—G o o d n e s s, righteousness, truth.

Ephesians 6: 6—Doing the will of God from the heart.

VIII. HOW TO BE OBTAINED

Ephesians 2: 8—By faith.

Ephesians 2: 13—By the blood of Christ.

Ephesians 3: 17—By faith.

Ephesians 4: 22—Eradication of self-life; complete separation from "old man."

Ephesians 4: 24—Put on Christ; complete surrender of self to Christ.

Ephesians 4: 30—Sealed by Spirit, presupposes complete consecration by man.

Ephesians 5: 25—Through Christ's atonement.

Ephesians 5: 26—Cleansing and purging process, by the Word.

IX. GROWTH POSSIBLE FOLLOWING CRISIS

Ephesians 4: 12 — Perfecting—a process of growth; a perfect heart makes for the perfecting of our outward life in keeping with demands of holiness.

Ephesians 4: 13—No limits to growth; altitudes of holiness have no limit.

X. HOW IS SANCTIFICATION MAINTAINED

Ephesians 5: 2—Will involved—"walk"; implies obedience; "walk in love" is scriptural eternal security.

XI. THE COMMAND TO HOLINESS

Ephesians 5: 18—"Be filled with the Spirit."

Weddings

By Basil Miller

Preparation for the Wedding

ONE of the minister's duties is that of performing marriages. The larger his parish and the longer he has stayed in one pastorate, the more welcome will these calls become, until many ministers perform from one to seven weddings a week, depending upon their circle of friends. Hence no preacher can afford to be without a knowledge of the proper technics by which his wedding duties are properly carried through. There is nothing so disheartening to a bride and groom as to know the minister is making a mistake in performing the ceremony.

Let us then go through the various items which are connected with weddings so that the younger preacher may know how to proceed with such duties. There is more to a wedding than a mere ceremony. There is preparation for the wedding, and certainly there are many things which follow the ceremony through whose maze the minister should be able to tread his way without blundering. Let us first discuss preparation for the wedding.

1. *Do you have a legal right to perform a wedding ceremony?*

Offhand this seems a useless question to ask, but cases are on records of weddings having been performed by those who had no legal right and hence the ceremony had to be gone through a second time by a minister legally prepared for weddings.

States differ as to regulations for performing marriages. In some of them any minister, licensed or ordained, can marry folks. In others only ordained ministers, or ministers serving churches as pastors can perform this rite. A few states require that the minister have a certificate permitting him to marry people, which is issued by certain state or county authorities.

The best way to be sure as to whether or not you have the authority to perform wedding ceremonies is to check with the local authorities and follow the procedure they outline. States widely differ in this, so no fast rule can be laid down. In some cases the permit is issued by a district judge and in others by county authorities.

Check this item and be sure you are legally prepared to perform marriages.

2. *Have you met requirements as to the license?*

Here again the details are varied, and you will have to find out for yourself. Some states require the license to be issued by the county in which the bride is a resident, in a few it is the groom, and in most states the ceremony must be performed in the county where the license is issued.

The writer was forced years ago to drive a couple to an adjoining county before their wedding could be performed. They had bought their license in another county and thought they could use it anywhere in the state. Such is not the case.

3. *Have you read the license carefully?*

Many times by reading the license mistakes are caught which make them void. Before you perform any ceremony be sure to ask for the license, and go over it diligently to ascertain whether all information is correct, whether county requirements are met, and whether or not the couple have a legal right to marry.

4. *Has either bride or groom been divorced previously?*

In this day of rapidly increasing divorces and the ease with which they are obtained, you will find many persons seeking to be married who are divorced. This is one question you want to ask the bride and groom when they come to you for marriage. Most church rules are very specific on this matter. Some permit no remarriages whatever the cause of the divorce. Others permit remarriages for adultery alone, and then it must be the innocent party. A few include desertion with adultery and allow remarriages for the innocent parties.

The best ground on which to stand is the biblical. The Bible permits divorce for adultery, but we are of different opinions as to the matter of remarriage, some holding that the innocent party is free to take another mate, while others

believe that marriage is for life, and hence there is no remarriage. On this score read your Manual, the Bible, and ask your superior church officer, and satisfy your own soul, and proceed according to this information.

But do not go contrary to authority or custom, and never perform a wedding where conscience is at stake. You will not lose friends by taking your stand, rather you will gain them.

4. *What type of ceremony does the couple want?*

You will find that there are all kinds of ceremonies in use, and the call for them is as varied as the people who are to be joined together. Do not tell them what you want, ask them what their preference is.

(1) Some want the type that their father and mother had. Then you must locate the church affiliation of their parents, or try to find a ceremony that seems to fit into the needs, and use it. Not long since a Free Methodist girl came to me to be married. Her father was a retired minister of that denomination, and had used a certain ceremony for sixty years. The girl wanted the same ceremony, but she could remember only a few words of it, and especially the part about the pledge of faithfulness. It was difficult to reconstruct the ceremony from a few words, but after thought and care it was done, and the couple were happily married (and the writer hopes they live together as happily as they seemed to enjoy the ceremony).

(2) Some brides and grooms want a certain church ceremony. The best way to do in such a case is to borrow the ceremony from a neighboring minister of that denomination. One with a Lutheran background would rather be married by the ceremony to which he is accustomed than to any other. The *Cokesbury Marriage Manual* carries different types of ceremonies which you can use.

(3) There are calls for very short and informal weddings. I have had grooms ask me to "make it short and snappy," just the question and *I will* part. A preacher should certainly hold out against such hijacking of the sacredness of the marriage ceremony, and take time for a well-rounded one.

(4) In a separate article we will treat the different types of ceremonies, such as the home wedding, the formal and the informal church wedding, bizarre weddings, like an airplane wedding, a stage-coach wedding, and even a bathing-beauty-contest wedding. And it will surprise you how many times you are called upon to perform some off-type wedding. Suffice it to say, you must find out what kind of wedding the couple want and prepare diligently for it.

5. *Do they want a ring ceremony?*

This question seems out of place in this magazine, because of our stand concerning outward adornment and because our marriage ritual makes no place for a ring ceremony. It is a fact, nevertheless, most of our younger couples in cer-

tain sections of the country demand the use of the wedding ring ceremony, and many are asking for the double ring ceremony.

Find out before the ceremony takes place what they want and unless conscience rebels plan for it. Later on we will give a simple ring ceremony that has as few offensive points as possible that can be simply used.

You can do as many preachers are doing where they want the ring used in the ceremony, just before you say, "Join hands," have it understood that they will exchange rings, or the groom will put the ring on his bride's finger with no reference to it, and then you will proceed with the ceremony. This is being done in many cases where there may be objections to the use of the ring.

6. *What time and where is the ceremony to take place?*

You may reply, "Too simple to bother about," but you had better be certain as to this. For I missed a young fellow's wedding because he told me the wrong evening, and another even gave the wrong address for the home wedding! Be certain about all these items, time and place, and you can plan your program accordingly. Is it to be at your home, or the bride's, or at a friend's? Is it to be at your church or are you to borrow a neighboring church? Who will make the plans? What about floral decorations? Who will notify the janitor and who will pay him if there is extra work?

Be sure about these matters and then you cannot get into a mixup.

7. *What about practicing for the wedding?*

And do not think just because *you are you* that you can just fit in without any practice! Some of these new steps, draggy, heel-clicking jogs are a little difficult for a preacher's none too nimble feet to hit into! Set your practices, if it is a staid wedding in some formal place. This practice includes everything, music, songs, marching, place of standing, turning, kneeling, the ceremony and all, except of course the actual marriage.

8. *Do you have witnesses?*

Some states require two witnesses besides the officiating clergy, in others only one is necessary, but in all there must be some witness.

If it is a small, informal home or church wedding, unless friends attend the bride and groom you will have to think about the witnesses. (And I have had to stop truck drivers or go across the street to a garage and find some greasy-overalled mechanic who would serve as witness to the ceremony.) Do not be caught in such a jam, but be certain about having witnesses present for the ceremony.

8. *What about the "obey" part in the ceremony?*

Old-style ceremonies included the *obey* and many brides are asking for it today. Others ask you whether or not you use obey, and are very

short in telling you that they want it eliminated. Follow here the requests of the couple to be married, and please them.

You may be as unfortunate as I was once when an old couple came to me to be married, giving as their reason the fact that they could save the rent on one room if they married. I looked the sister over and decided she was much the worse for the wear and tear of conduct, and put in *obey!* Put in slow and long with a double-bared emphasis. She batted her eyes a couple times and finally admitted that she would. But when she got the old fellow outdoors she informed him with much vociferation "I ain't goina mind you, let me tell you that!"

The wise preacher checks these items carefully and knows what he is going to do before the ceremony, what he is to say, where he is to stand, marching orders and the like. Then the ceremony goes off without a hitch, and the couple is happy.

9. *Is the couple going to kneel for the blessing?*

Many couples want the kneeling part in the ceremony so they receive the blessing or benediction on their knees. Ask them if they want to kneel, and if so, simply have a little altar made, usually about six inches high and about three feet long. Let the couple stand directly in front of this and the minister behind it. When you come to the final prayer or benediction, have the bride and groom kneel, and you pray. Some ministers lay their hands upon their bowed heads, while others do not.

If you are going to use a formal prayer from the ritual, it is far more effective if you will memorize it. Then your hands and eyes are free. It is a little hard to get used to a preacher reading a prayer with his eyes open and the bride and groom solemnly kneeling to receive his words of grace.

The finest thing a young preacher can do is to memorize the ceremony throughout, and while he may hold his Ritual in his hand, he is not dependent upon it. A few readings each day for a few weeks will put it safely in your memory for future use. And by the way, the best manner to memorize a selection, so say the psychologists, is by the whole method. That is, read and reread the entire selection, and memorize it in one rather than as a group of disjointed parts.

In a followup article we will discuss matters relative to *after the ceremony, then what?* And later will come types of ceremonies, with some suggestive rituals on such points as the ring, the meaning of the marriage vow, methods of repeating after the preacher the vows and pledges.

A sermon's length is not its strength. It may be very much its weakness. In this case brevity is a virtue. It is a pity to weary the head when we should win the heart. Some ministers are long in their sermons because they are short on their studies.—SPURGEON.

An Open Letter to Pastors:

WE call your attention to Universal Bible Sunday on December the eighth, the second Sunday of the month. As a church we have for years been giving aid to the American Bible Society. Mr. Frederick Cropp, their representative, appeared on the program of the recent General Assembly in Oklahoma City. The assembly endorsed the fine work done by the American Bible Society and pledged that organization our prayers and support for the quadrennium.

As in the past we are urging our churches to observe Universal Bible Sunday on December 8 and remit an offering to help get the Bible into millions of homes that at present do not have a copy of the Scriptures. We are not prepared to do this work, but the American Bible Society is prepared and is succeeding in a great way. They have co-operated with our missionaries on several fields and rendered a most valuable service. Especially has this been true on the Latin American fields. This is a most worthy cause.

We realize that it is not the best time of the year for our churches on account of the Thanksgiving Offering and the nearness of the Christmas season. However, we feel sure that many churches can observe the day on December 8 and remit an offering. If that is impossible, set aside a Sunday service in January or even February; bring a message on the value of the Bible; tell of the good work being done by the American Bible Society; and take an offering.

We are not mentioning any certain amount and not asking for a large offering unless God so leads. Send us an offering. If one thousand churches would do something, we could help and have a real and vital part in the distribution of the Scriptures.

Make your checks and money orders payable to M. Lunn, General Treasurer, and label "For American Bible Society." Send all remittances to Headquarters.

We thank you in advance for your offering.

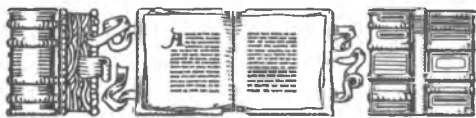
Yours for Bible distribution,

C. WARREN JONES,

General Church Secretary.

Do we not see how God's purposes are thwarted and deferred by human perversity? At the very time when God had determined upon the election and consecration of Aaron to the priesthood, Aaron was spending his time in molding and chiseling the golden calf. We might have been crowned fifty years ago, but just as the coronation was about to take place we were discovered in the manufacture of an idol. The Lord was just ready to make kings of us when we made fools of ourselves.—JOSEPH PARKER.

BOOK CHATS



By P. H. Lunn

AN unusually helpful reference book has just been published by Harper's. It is called **HARPER'S TOPICAL CONCORDANCE** (\$3.95). The compiler is Charles R. Joy. This large volume has 25,000 texts arranged under 2,150 topical divisions. With it a minister, Sunday school teacher or Bible student can locate Bible quotations or texts with the least possible expenditure of time.

Unlike the well known Bible Concordance, which lists verses by words, this new book arranges the verses under topics. No key word in a verse is needed. All verses in connection with any particular topic are listed for comparison and use.

It is evident that years of patient toil were expended in getting this material compiled. It seems to the Book Man that this book would be worth its price even to a minister who must buy his books with nickels and dimes accumulated in a Book Box.

While we are on the subject of reference books here is another of genuine worth—**INTO MY STOREHOUSE** by John E. Simpson (Revell—\$1.50). This book appeals

THE church was considering the calling of a pastor. Various ones had been recommended. Finally the board had come down to the time when a decision was to be made between two men. The strong points of both were brought up for consideration. One was a very hard worker but spent his time mostly in visiting the people, calling on the sick and getting acquainted with everyone in the community and city. He was a man with a good character, clean life and congenial habits, but when he came to the pulpit, from service to service, he was of mediocre ability in his preaching. The other man was a strong pulpiteer and a good church manager; he was as good as the other one but not such a ready mixer. He was a little slow to get acquainted. He visited some but neither enjoyed it nor considered it very essential, his strong power was in and through his pulpit and church organization. The board was much perplexed and with difficulty made their decision.

THE PROFESSOR says that a minister should endeavor to develop to meet both phases of ministerial life rather than be strong in one and weak in the other. It would make for a more fruitful ministry and also the minister would be more influential in contacting and helping all classes of people.

particularly to pastors. It is a veritable treasure chest of stewardship material. Doctor Simpson is at home in the Stewardship field having written other material on this important phase of church emphasis.

This book contains ninety sermon outlines, ninety-six Stewardship illustrations, forty-two Stewardship poems, a graded Stewardship Memory Course beginning with a child of four years of age, nineteen Stewardship articles, twelve plans and organization setups, nine Stewardship sermons and addresses. Here is a Stewardship Cyclo-pedia in deed and in truth.

N. Y. P. S.

S. T. Ludwig

A Month of Opportunity

TO every local church, the month of December presents an opportunity for service and good will in the community. This, likewise, gives to the N.Y.P.S. a chance for full co-operation in special plans which the pastor may wish to promote at this season of the year.

It is to your advantage, pastor friend, to secure the co-operation of your young people in carrying forward your program. And it does something for the young people themselves. It enables them to render a special service to the church and gives them a personal feeling of participation in the work of the church. Do not hesitate to counsel with your local president or the executive committee. They will be glad to share with you and the church in this opportunity of demonstrating the spirit of Christ at Christmas time.

A List of Books

A small but effective list of books which will be of interest to leaders of youth appears this month in *The Young People's Journal*. These books may be purchased separately or as a group from our own Publishing House. If you want to call the attention of your youth leaders to books of vital interest for young people, see this list.

Looking Forward

The Young People's Journal for 1941 is already being planned. Some of the finest material we have yet received has been accepted for publication. There will be some new features appearing in January and throughout the year. You will want to encourage your young people to subscribe for this youth *Journal*. It is instructive, inspirational and spiritual. Even the smallest societies should have not less than five copies for distribution. A sample copy will be sent free to any pastor not receiving *The Journal* if a request is made to the Editor, *The Young People's Journal*, 2923 Troost Ave., Kansas City, Mo.

THE PREACHER'S WORKSHOP

An exchange of methods, plans and seasonal suggestions. If you have discovered an idea that has proved successful in your church, send it in.

Roy E. Swim

Christmas Day

*I wonder on that Christmas night
How many passers-by
Beheld that strange and lustrous light
In Bethlehem's patch of sky?
We know how the shepherds chanced
to be
Unto the stable sent,
But did that star some rich man see
And wonder what it meant?*

*They've told us of the crowded inn,
And of the laughter gay;
But was there none who entered in
On that first Christmas Day
To say he'd seen a wondrous sight
And bear the news to them
That God had hung a beacon light
High over Bethlehem?*

*Of all the throng that hurried by
Did no one lift his eyes
To read the glory of the sky?
Were all so worldly wise
That God should bid the angels sing,
Upon that midnight clear,
An anthem to the newborn King
And only shepherds hear?*

*I wonder, is it still the same?
Are we beyond His reach?
Have we, pursuing wealth and fame,
Grown deaf to gentler speech?
Should such a strange thing come to
be,
And angel choirs appear,
Would only watchful shepherds see,
And thoughtful shepherds hear?*
—EDGAR A. GUEST.

Isaiah 9:1 to 9

(Rotherham's Translation)

For there is no gloom to her who had been in anguish; in the former time he brought into dishonor the land of Zebulun and the land of Naphtali; in the latter time he hath brought into honor the lake-way over the Jordan, Galilee of the nations.

The people who were walking in darkness have seen a great light, the dwellers in a land death-shadowed, a light hath shined upon them.

Thou hast increased the exultation, thou hast made great joy, they joy before thee according to the joy of harvest, as men exult when they distribute the spoil.

For the yoke of their burden, the cross-bar of their shoulder, the goad

of their driver hast thou broken in the day of Midian.

Surely every boot of one tramping in tumult, and the war-cloak rolled in blood then shall serve for burning, and food for fire.

For a Child hath been born unto us, a Son hath been given unto us, and the dominion is upon his shoulder—and his name hath been called Wonderful, Counsellor, Mighty God, Father of Futurity, Prince of Prosperity; of the increase of dominion and of prosperity there shall be no end—upon the throne of David, and upon his kingdom, by establishing it, and by sustaining it, with justice and with righteousness, from henceforth, even unto times age-abiding; the jealousy of Jehovah of Hosts will perform this.

The Bible

No fragment of an army ever survived so many battles; no citadel ever withstood so many sieges; no rock was ever battered by so many hurricanes and so swept by storms, and yet it stands. It has seen the rise and downfall of Daniel's four empires. Assyria bequeaths a few mutilated figures to the riches of our national museums. Media and Persia, like Babylon, which they conquered, have been weighed in the balances and found wanting. Greece faintly survives in its historic form, and iron Rome of the Cæsars has long since ceased to boast, and yet the Book which foretells all this still survives.

While nations, kings, philosophers, systems, institutions have died away, the Bible engages now men's deepest thoughts, is examined by the keenest intellects stands revered before the highest tribunals, is more read and sifted and debated, more devoutly loved and more vehemently assailed, more defended and denied, more industriously translated and freely given to the world, more honored and more abused, than any other book the world ever saw.

It survives all changes, itself unchanged; it moves all minds, yet is moved by none; it sees all things decay, itself incorruptible; it sees myriads of other books engulfed in the stream of time, yet it is borne along till the mystic angel shall plant his foot upon the sea and swear by Him

that liveth forever and ever that time shall be no longer.—H. L. LANE in *The Free Methodist*.

The Source of Ideals

The Bible is one of the solid facts of Christianity. What it is, is not affected by what men think of it. Changing opinions about the Bible do not change the Bible. Whatever the Bible was the Bible is. And what it is it has always been. It is not men's thoughts about the Bible which judge it. It is the Bible which judges men and their thoughts. It has nothing to fear but ignorance and neglect. And the church need have no other fear on its account. The Bible will take care of itself if the church will distribute it and get it read.

There should not be a single home without the Bible. In one sense there cannot be, for it is the Bible from which the ideal of the home is derived and from which the forces for its realization flow.

And what the Bible is for the home it is for men and women one by one—namely, the source of true ideals of character and the fountain of those energies in Christ by which character is won.—ROBERT E. SPEER.

The Bible Can—

1. Be lived by those who have been uneducated people, as Mr. Moody proved.

2. Be lived by the vilest sinners, as Jerry McAuley proved.

3. Be obeyed and loved by the lowest-down men, as "Old Born Drunk" proved.

4. Be understood by little children sufficiently for them to be saved, as multiplied thousands of Christian children prove.—*Biblical Digest*.

Bible Charades

A suggestion for a young people's gathering.

Choose up sides. One team leaves the room and decides upon some incident of the Bible which it wishes to act out, as, "The Good Samaritan," "Moses Crossing the Red Sea," etc. The team then returns and acts out this story and the other side is to guess what it is. If they succeed in guessing in three guesses they are allowed to choose one of the players of the opposing team. Then the other team retires, etc.—*Iowa Nazarene Messenger*.

God Rules

Those who are on the lookout for the ways of God in current history will remember the miraculous deliverance of the British troops from Dunkirk. Some of the attendant circumstances are not so well known,

At the height of the crisis the nation was called to prayer. Following a special day of prayer all over Great Britain, God sent a fog and a calm sea to make the evacuation possible. The official German News Agency blamed the dense fog especially for the victory. But equally miraculous was the deliverance from Narvik, Norway. Early one morning, suddenly and secretly the British Navy evacuated the soldiers from Narvik, carrying them out to sea on destroyers and then transferring them to transports. Soon after the convoy got under way an enemy reconnaissance plan arrived overhead and quickly made off—presumably to report and return with bombers. But this never happened, because in the meantime a dense fog came down completely obliterating the whole convoy, which for that moment was completely blanketed and impossible for any aircraft to find. Indeed, the fog was so thick that from one ship in the convoy it was impossible to see the next ship ahead.

Ascribe ye strength unto God . . . His strength is in the clouds (Psalm 68: 34).—The Pattern.

America Needs God

A group of leading American bankers, governors and labor leaders not long ago signed a manifesto declaring:

"In these times of world confusion when forces which we Americans have always considered adverse to fruitful life, spiritual liberty, and the pursuit of happiness are rampant here and abroad, it is imperative for those who would uphold the eternal verities to stand firm, so that the fundamentals of our Republic shall be preserved from dangers without and within. Our nation was established and has been proudly maintained in the knowledge that Almighty God is the ultimate authority over men and their governments. We subscribe to this belief in fullest confidence that when men and nations get close to God and offer true fealty to God, then, and only then, our country and all countries will attain their rightful heritage and freedom from strife."—*The Gospel Call.*

The Name Above Every Name

Bernard of Clairvaux was the author of the original Latin version of the song,

*Jesus, the very thought of Thee
With sweetness fills my breast;
But sweeter far Thy face to see,
And in Thy presence rest.*

This great Christian of old once wrote, "If thou writest, nothing therein has savor to me unless I read Jesus

in it. If thou discoverest or conversest, nothing therein is agreeable to me unless in it also Jesus resounds. Jesus is honey in the mouth, melody in the ear, a song of jubilee in the heart. He is our medicine as well. Is any among you saddened? Let Jesus enter into his heart, and thence leap to his lips, and lo! at the rising illumination of His name every cloud flies away, serenity returns."

Sunday Schools Around the World

The World Sunday School Association, of which Dr. Robert M. Hopkins has for twelve years been the General Secretary, reports a total membership of 37,285,519, with 34,139,624 pupils and 3,145,895 teachers in Protestant Sunday schools in one hundred and twenty-nine countries.

Will Power and Action

"Failure to execute dissipates the power of volition. A decision means nothing until it is put into effect."—R. D. HOLLINGTON in *The Georgia Nazarene*.

The Thorn of Experience

"One thorn of experience is worth a whole wilderness of warning."—JAMES RUSSELL LOWELL.

Fanatic

"A fanatic is one who doubles his effort after he has lost his aim."—*Rocky Mountain District Bulletin.*

Convictions and Preferences

"A preference is not necessarily a conviction, nor custom an everlasting law."—*Episcopal Address, Methodist Uniting Conference.*

Welcome to the House of God

This is your
Father's House
Enter Expectantly
Feel Its Hospitality
Breathe Prayerfully
Worship Soulfully
Greet Others Cordially
Leave Thoughtfully
—*Bulletin, First Church of the Nazarene, Kansas City, Kans.*

"If you would know the value of money, go and try to borrow some."—FRANKLIN.

We must be careful that what we win will not be destroyed in the winning.

Character is the diamond that cuts every other stone.

There is no victor's crown for him who will not play according to the rules.

Only a good means assures the good end.—EARL RINEY, in *Word and Way*.

Sentence Sermons

The light of Christianity is the torch of civilization.

It is never out of place when you try to put yourself in the other fellow's place.

No great victory was ever won without its having been almost a defeat.

As a man must give an account for every idle word so must he give an account for every idle sentence.

Soft nests are made for little birds.

Courtesy is that quality of heart that overlooks the broken gate and calls attention to the flowers in the yard beyond the gate.

Crops, banks, business and health may fail but Jesus never fails.

The greatest foes of missions are prejudice and indifference, and ignorance is the mother of them both.

Prayer will make a man cease from sin, or sin will entice a man to cease from prayer.

If we waste time, time will waste us.

The best we can give to the church is ourselves.

Churches today do not need new members nearly so much as they need the old members made over.

Temptations will constantly ring your doorbell but never ask them to come in.

You must destroy sin out of your life or it will destroy you.

It always costs to follow Jesus but it will cost more if we do not follow Him.

The man who tries to serve God without sacrifice does not serve Him at all.—REV. BUFORD BATTIN, Trinity Nazarene Church, Dallas, Texas.

"Jes' Me'n Jesus"

A traveler was riding through the timberlands of the South. All at once he came across a bit of clearing in the trees, and in the clearing an old cabin almost fallen to pieces, and in the doorway of the cabin an old Negress standing. Her back was bent nearly double with the years of hard work, her face dried up and deeply bitten with wrinkles, and her hair white. But her eyes were as bright as two stars. The rider called out cheerily, "Good morning, Auntie. Here all alone?"

She looked up, her eyes brighter yet with the thought in her heart, and in a shrill keyed-up voice said, "Jes' me'n Jesus, Massa." But as she spoke a hush came over the whole place, there seemed a halo about the old broken-down cabin, and the traveler thought he could see somebody standing by her side looking over her shoulder at him, and His form was like that of the Son of God.—S. D. GORDON, "Quiet Talks on Service."

HOMILETICAL

A Preaching Program for December, 1940

By Fletcher Galloway

Rev. Fletcher Galloway, writer of "The Preaching Program" for December, was born in the parsonage of a little Methodist church at Bexar, Texas. He comes from a family of preachers. His father, five uncles, and a brother are preachers. Bishop Galloway of the Southern Methodist Church was a distant cousin. When he was eight years of age the family moved to Peniel, Texas, the home of Texas Holiness University (later Peniel College, and still later merged with Bethany College) where he entered school in the second grade. He finished grade school, high school and completed all but his last year college in this one institution, with the exception of part of one year in Southern Methodist University during the World War, when an army training corps was located there. He finished college in Pasadena College in 1921, and took some post graduate work in the University of Colorado. He has pastored churches at Merced and Anaheim, Calif., Pueblo, Colo., Salem, Oreg., and now is in his seventh year as pastor of First Church, Portland, Oreg. He has served as Church School Chairman for three different districts and has been secretary of the Advisory Board of the North Pacific District for eight years. He was a member of the Board of Regents of Northwest Nazarene College for six years. He has supervised the construction of a church building in two of his pastorates and has seen a \$37,000 reduction in indebtedness of the church during his present pastorate. He has been a member of the Church of the Nazarene since 1908.—MANAGING EDITOR.

SUNDAY, DECEMBER 1, 1940
MORNING SERVICE

World Bible Sunday—The Word of God

SCRIPTURES—2 Tim. 3: 14-17, 2 Tim. 4: 1-5, 2 Peter 1: 19-21.

TEXT—*For the prophecy came not in old time [marginal reading, "At any time"] by the will of man; but holy men of God spake as they were moved by the Holy Ghost (2 Peter 1: 21).*

INTRODUCTION

Preaching, in order to be well-rounded must include all the vital points of revealed truth and must meet the issues on a far-flung battle line. The observance of special days like this helps one to fill in the gaps. The Bible is our source book and so it is tremendously important that we know where we stand and why, with reference to its inspiration and dependability.

The Bible has been the favorite point of attack on the part of the enemies of Christianity. However we have no cause to be ashamed for it has held its own; 7,370,908 copies of the Scriptures were printed in 1939. More than ever before in history, and more than the combined output of the twelve "best sellers." Tom Paine wrote, "I have so exploded this relic of ancient superstition that in twenty-five years the only place you will find a copy will be in a museum." But Tom Paine is in his grave, the "Age of Reason" is almost a forgotten book, and the Holy Scriptures march on triumphantly.

I. WHAT THE BIBLE IS NOT

1. The Bible is not simply a record of man's religious speculations. A seminary professor once said in my hearing, "I believe that the Bible is a true record of man's reaching out after God."

2. It is not simply men speaking for God, but it is God speaking through men. "Men spake as they were moved by the Holy Ghost." Only thus can we explain its wonderful unity, although written by some forty or more different authors and extending over a period of something like 1,500 years.

II. THE BIBLE GIVES US THE KEY TO THE UNIVERSE

If I were to receive a package containing the parts of a watch of some foreign make, with this package there was an instruction book, I carefully followed instructions and assembled the watch. All the parts fit and when I wind the stem, the watch begins to tick, it runs, what is my deduction? My deduction is that whoever wrote the instructions also made the watch.

1. The Bible tells me how I came to be. "In the beginning God created the heavens and the earth," etc.

2. The Bible tells me why the world seems to be out of joint. Why men find themselves in the midst of friction and trouble and unhappiness. Sin is the cause.

3. The Bible gives me the remedy for sin and challenges me to try it out and discover for myself that it works.

4. The Bible tells me about God.

5. The Bible tells me what is out beyond the grave. No other book has ever done that.

III. THE BIBLE HAS BOLDLY PREDICTED FUTURE EVENTS

No man can do that. We cannot know even what a day may bring forth. Historians while faithfully recording what has happened in the past, cannot predict even one day in the future.

1. It gave an outline of history even back in Daniel's time. God said there would be only four great world empires, and remember that this prediction was made when only the first one was in existence. The outline that he gave included, Babylon, Medo-Persia, Greece, and Rome. Charlemagne tried to change that, Napoleon tried to change it, Kaiser Wilhelm II tried to change it, but in each case he failed. God has been right up to now.

2. The Bible predicted the coming of Christ centuries before He came, giving many of the minor details of His coming and the plan of redemption.

3. The Bible has predicted the second coming of Christ. This is yet unfulfilled but past dependability gives a basis for faith for the future.

IV. I KNOW THAT THE BIBLE IS GOD'S WORD

For nothing can rise above its source and this book so far outstrips the best that has come from any other source that there is no comparison.

1. Take for example the one truth about the virtue of forgiving those who have wronged us. Where in all the world can you find anything like that? In the Campus Martius on the tomb of Sulla is this inscription, "No friend ever did me so much good or enemy so much harm but I repaid him fourfold." That is the concept of men but notice what this Book says, "Love your enemies, do good to them that hate you, and pray for them that spitefully use you and persecute you."

V. THE FINAL TEST OF THE BIBLE IS ITS EFFECT

Draw a circle around those nations which have accepted the Bible, the so-called Christian nations, and you will find the highest in culture, morals and standards of living. Draw the circle still smaller and the results are even more striking. Come down to individual lives. Those who have believed its assertions and followed its

precepts and accepted its promises have found the way of light and life and blessing. As they grow in holy living they do not outgrow the Book but find it increasingly a treasure house of "things new and old." Is this book the lamp to your feet and the light to your pathway in these troubled days?

EVENING SERVICE

Why Such a World?

Luke 23: 13-25

TEXT—*Away with this man, and give us Barabbas* (Luke 23: 18).

INTRODUCTION

There is a strange perversity about a race that would kill its Messiah and release in His stead a murderer. It would not seem quite so bad if the insane and fanatical prejudice of this Jewish mob gave us the only example of such paradoxical conduct, but this has been the history of the human race.

FOR EXAMPLE:

I. GOD'S PURPOSE AND PLAN ARE THAT MEN SHOULD LIVE TOGETHER AS BRETHREN BUT THEY FIGHT AND KILL AND DESTROY. GOD OFFERS PEACE BUT MEN CHOOSE WAR

1. War is unreasonable because of its tragic waste. It destroys wealth and buildings that have required generations to build up. Dr. Nicholas Murray Butler has estimated that the World War cost 30 million lives and 400 billion dollars. This would provide a \$3,500 home on a five-acre tract of land costing \$100 an acre for every family in the United States, Canada, Australia, England, Scotland, Ireland, Wales, France, Belgium, Germany and Russia. There would be enough left over for a five million dollar library and a ten million dollar university in every town of 20,000 or more population. Also in addition to this it would provide a \$1,000 salary for an army of 125,000 teachers and 125,000 nurses.

2. "War is hell" according to the familiar statement of General Sherman. It brings misery and suffering and starvation and death. Innocent children and helpless women are the worst sufferers.

3. War is futile. Most of the wars of the world have achieved nothing. We are just doing over again now, what we did in 1914. If the world goes on, it is quite probable that in another twenty-five years there will be still another repetition.

4. Let me inject right here a statement of the Christian attitude to war. Christianity is uncompromisingly opposed to war. The very genius of our holy religion is love. However this does not necessarily classify one as a conscientious objector. A conscientious objector is one who would forfeit his life rather than take life, and one who would allow his home, family, or nation to be violated rather than to take life. This should be carefully distinguished from the attitude of the anarchist, the communist, and the radical. "Render unto Cæsar the things that are Cæsar's."

II. GOD HAS PROVIDED PLENTY BUT GREED HAS MADE PRIVATION

Economists say that there is enough of all the necessities of life that no one needs to starve or suffer. God sends the sunshine and the rain. He provides the dependability of the seasons and fecundity of the earth. There is enough for all but millions will starve this year.

1. The destruction of food in order to raise prices is criminal when men are starving.

2. To pay less than a living wage and

3. To hoard wealth simply for its own sake contribute to the privation of our fellows.

III. GOD OFFERS GOOD BUT MEN CHOOSE EVIL

1. There is something wrong when men cannot trust each other, and need locks and vaults and guardians.

2. There is something wrong when men will not behave without policemen, and nations must have armies and navies.

3. There is something wrong when men will drink that which makes them insane and do things which will destroy them.

4. The key to all this is that man is a fallen being. Adam's choice of evil when God provided good, has left its mark upon the race. This tendency to follow the path of destruction may be illustrated by a bird which has been charmed by a snake, moving in ever narrowing arcs, toward its doom.

IV. GOD OFFERS HOLINESS BUT MEN CHOOSE CARNALITY

1. Pride makes men ridiculous.

2. Jealousy makes them miserable.

3. Hatred makes them vicious.

4. Wilfulness makes them ugly.

5. Carnality of any form makes them weak and peculiarly susceptible to Satan's devices.

6. On the other hand "Wherefore Jesus also that he might sanctify the people with his own blood suffered without the gate," "Christ loved the church and gave himself for it that he might sanctify and cleanse it."

V. GOD OFFERS HEAVEN BUT MEN CHOOSE HELL

1. The prodigal son chose the husks of the swine pen when his father wanted to provide a banquet table. When he came to himself he returned.

2. Christ wept over Jerusalem saying, "How oft would I have gathered thy children."

Conclusion. "Return unto me for why will ye die?"

SUNDAY, DECEMBER 8, 1940

MORNING SERVICE

True Worship

SCRIPTURE—John 4: 26.

TEXT—*God is a Spirit; and they that worship him must worship him in spirit and in truth* (John 4: 24).

INTRODUCTION

What is true worship? There can be few more important considerations and yet we are inclined to give only casual thought.

I. SOME CONTRASTING CONCEPTS

1. I attended a very formal service one time. Heavy carpets, dim lights, the organ prelude, and the quiet dignity of the ushers prepared the atmosphere. There was not an unnecessary sound. The speaker spoke with careful modulation, good diction and clarity of thought. A friend of mine said as we were leaving, "That is my idea of worship. Everything was 'so soothing'—yes, 'so soothing,' I thought.

2. About that same time I attended a Nazarene home mission meeting held in a tent. The evangelist was a good man I am sure. The music was sung in "jig time," and there was a good bit of clowning. The special song was "jazzed up" too, and accompanied by two concert guitars. There was a lot of fun and hilarity in the service, certainly nothing "dead," but I freely confess I did not enjoy it particularly. However one of the finest men I know said to me as we left the tent, "That was the best service I was ever in, in my life."

3. Peter Cartwright spoke one Sunday in a large M.E. church. He was an eccentric in some ways but no one was held in higher esteem in the denomination for he was a delegate to every General Conference for fifty years. On this particular Sunday he stood it as long as he could and then he looked up to the organist and said,

"Can't you make that squealing thing hush so I can worship God?"

4. I sat in a civic auditorium in a public religious service. The organ was playing one of the old hymns but I was not paying much attention until I happened to look across and saw an elderly woman with her eyes closed and the tears trickling down.

5. A great London preacher stood at the curb listening to a street service. An old wheezy folding organ was playing, accompanied by a blaring, off-tune cornet and a tambourine. The singing was zealous enough but not very harmonious. An acquaintance tapped the elbow of the distinguished preacher and asked, "Do you like that?" "No," was his reply, "but I think God does."

II. THE OLD TESTAMENT WORD FOR WORSHIP, SHACHAH

1. Its literal meaning, to bow down, to make obeisance.
2. God our great King.
3. It suggests reverence and utmost respect—a true prerequisite to worship.

4. The tabernacle and its furnishings were holy and were to be respected as sacred. Later the temple and its furnishings came under this same category. Uzzah's death, 2 Samuel 6: 6, an illustration.

5. The priesthood was holy. High requirements were made of them and due respect was to be shown to them.

III. THE NEW TESTAMENT WORD FOR WORSHIP, PROSKUNEO

1. Literally means to kiss toward—throwing a kiss to God.
2. The expression of affection. "Thou shalt love the Lord thy God with all thy soul, with all thy mind, and with all thy strength, and thy neighbour as thy self."
3. "Love is the fulfilling of the law."

IV. CHRIST AND WORSHIP

1. He knew how to remove the shell and find the kernel. He refused to be involved in an argument about incidentals.
2. Worship not a matter of place—true there was a right and a wrong place, but this was incidental.
3. Worship not a matter of orthodoxy.
4. True worship must come from the heart. "Worship him in spirit."
5. It involves a heart attitude. "And in truth"—in sincerity.

CONCLUSION. Isaiah "saw the Lord, high and lifted up and his train filled the temple." Have you seen the Lord as you worshiped?

EVENING SERVICE

The Great Physician

LESSON—Matthew 4: 23-25.

TEXT—*His fame went throughout all Syria; they brought unto him all sick people . . . and he healed them* (Matt. 4: 24).

INTRODUCTION

Humanity is prone to exaggerate but it would be impossible to exaggerate in describing Jesus. Perhaps we have used "great" many times where a lesser term would have been more appropriate but not so in this case. He is the "Great Physician."

He was called "Wonderful," a never-ending source of amazement in the unfolding of His glorious character and influence.

He was called "Counsellor," the personification of wisdom.

He was called "The Mighty God, the Everlasting Father," which hints of His omnipotence and eternity.

He was called "The Prince," the only prince whose claims can be properly designated "divine right"—yes, He is "The Prince, the Prince of Peace."

I. THE WORLD IS FULL OF SUFFERERS

1. Sickness, disease and infirmities the result of the fall.
2. Disease prevalent.

I went through the telephone directory just today and found that Portland (population 300,000) has 600 physicians and surgeons, 100 chiropractors, 100 osteopaths and naturopaths, 100 Christian Science practitioners and 53 hospitals. Counting the dentists, etc., there must be at least 1,500 doctors in Portland. I suppose there are 3,000 more who are nurses, attendants, etc. Close to 5,000 people who make their living off of human misery in one city of moderate size.

3. Sensational crowds are attracted by anyone who gains the reputation of being a "healer."

II. JESUS THE GREAT PHYSICIAN

1. You could follow him by the trail of abandoned crutches, canes, bandages and stretchers.
2. Some examples of His healing.
 - a. Blind Bartimæus.
 - b. The man at the pool of Bethesda.
 - c. The ten lepers.

III. JESUS THE GREAT PHYSICIAN TODAY

1. He heals the body.
 - a. He heals directly.
 - b. He heals indirectly through the healing agencies which have come as a result of the gospel. There are no hospitals in heathenism.
 - c. He heals by the restoration of health when men are saved and live hygienically.
2. He heals the troubled heart.

Fear is debilitating. Christ would substitute quiet confidence and assurance in the place of fear. "I know whom I have believed and am persuaded that he is able to keep that which I have committed unto him."

3. He heals the broken heart.
 - a. By the comfort that he alone can give.
 - b. By the Christian hope of immortality.
4. He heals the sinful heart.

"By his stripes we are healed." Sin is a tragic disease which ends in death—eternal death. There is no remedy apart from Christ. Macbeth confesses the hopelessness of human way out of guilt and sin.

*Will all great Neptune's ocean wash this blood
Clean from my hand? No, this my hand will rather
The multitudinous seas incarnadine,
Making the green red.*

Thank God, "There is a fountain filled with blood drawn from Emmanuel's veins, and sinners plunged beneath that flood, lose all their guilty stains."

CONCLUSION

Sam Jones describes the return of the demoniac of Gadara and the joy that must have come to his home when his wife and terrified children learned that Dad was not dangerous any more. The Great Physician can meet your need. Will you allow Him to do it?

SUNDAY, DECEMBER 15, 1940

MORNING SERVICE

The Model for True Worship

SCRIPTURE—Matthew 6.

TEXT—The Lord's Prayer (Matt. 6: 9-13).

INTRODUCTION

Prayer is the highest form of worship and what we have come to know as the Lord's Prayer—more properly the disciples' prayer—is the model which Jesus gave us. This was given in answer to the request of the disciples, "Lord, teach us to pray." Notice the twelve elements of worship which He gives.

I. OUR

This very first word denies all selfish exclusiveness and suggests fellowship.

1. Fellowship with God's people.
2. Brotherhood which reaches across race, national, and even moral and spiritual lines. In this sense I am brother to all mankind.

II. FATHER

1. A confident, intimate approach. Not "O thou Great, Eternal Unknown."
2. When we are in right relation to God, we are born of the Spirit, thus "sons of God" and we pray, "Abba, Father."

III. WHICH ART IN HEAVEN

1. Heaven is the center of all the universe.
2. God is in "the control room."

IV. HALLOWED BE THY NAME

1. Reverence can be the only proper approach for us, for God is the Great Creator and Ruler of the universe. We are just His humble creatures.

V. THY KINGDOM COME

1. The very first petition unites me with the central purpose of God—the redemption of a lost world.
2. Too often we are so cluttered up with secondary objectives—even in religious activity—that we forget the heart. "For this purpose came I into the world." The church has too much of the elder brother attitude. Kipling has surmised that the prodigal left home partly because of his elder brother's spirit.

"My father glooms and advises me,
My brother sulks and despises me
My mother catechizes me
Till I want to go out and swear.
I never was very refined, you see?
(And it weighs on my brother's mind you see?)
But there's no reproach among swine you see
For having a bit of a swine."

VI. THY WILL BE DONE

1. Denial of self is the first law of discipleship.
2. This prayer can be fully prayed only when self has been crucified and the Holy Spirit enthroned in the heart. "This is the will of God, even your sanctification." The song, "Sweet Will of God," beautifully illustrates this.

VII. GIVE US THIS DAY OUR DAILY BREAD

1. Here I recognize my dependence upon God.
2. "Daily" is an indirect statement of thanksgiving for temporal mercies in the past and trust for the future. Like the Children of Israel who came out each morning and expected to find the manna for that day's need.

VIII. FORGIVE US OUR SHORTCOMINGS (Weymouth Translation)

1. A sense of unworthiness and a feeling of having fallen short of God's best will characterize every conscientious soul.
2. This does not involve wilful disobedience and conscious sin. It is a psychological impossibility for one to keep sinning and repenting in this sense.

IX. AS WE FORGIVE

1. This must be supremely important for this is the only part of the prayer upon which Jesus made comment.
2. The cup which conveys my mercy and forgiveness to those who have wronged me, becomes the measure out of which I receive God's pardon. The parable of the two debtors is a striking portrayal of this truth.

X. LEAD US NOT INTO TEMPTATION BUT DELIVER US FROM EVIL, OR FROM THE EVIL ONE

1. I begin now to appropriate Heaven's resources and bring them down to my personal need.

XI. THINE IS THE KINGDOM AND THE POWER

1. Faith begins to take hold. Over and above every earthly ruler and potentate is the "Great King of kings and Lord of lords."
2. "All power in heaven and on earth."

XII. AND THE GLORY FOREVER

Someone asked me the other day how the war was coming out. I said, "Well, I do not know just what is going to happen in the interim but when it is all over I am going to help crown Jesus King." Glory to God, I expect to be at the coronation.

EVENING SERVICE

Light and Responsibility

SCRIPTURES—Hebrews 1 to Hebrews 2: 3.

TEXT—*For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape?* (Heb. 2: 2 and 3).

INTRODUCTION

Jesus retold the story of Jonah and the repentance of Nineveh then concluded, "Behold a greater than Jonah is here." He spoke of the long pilgrimage of the queen of Sheba to see Solomon and said, "Behold a greater than Solomon is here."

"God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son."

I. OUR GREATER RESPONSIBILITY, BASED UPON LIGHT

1. The lord of the vineyard sent servants. Then when these were rejected he sent other servants, more honorable than the first. Finally he sent his son. Christ is that Son.
2. His life shows men how they ought to live.
3. His teaching is the perfect revelation of truth. "I am the Light of the World."
4. His death showed God's love for men.
5. His resurrection showed His power to save them and His ultimate purpose for them—immortality. What more could God do?

II. OUR GREATER RESPONSIBILITY BASED UPON THE PERFECT SACRIFICE

1. "If the blood of bulls and goats and the ashes of an heifer sprinkling the unclean sanctifieth to the purifying of the flesh, how much more the blood of Christ."
2. "Greater and living way."
3. This whole Book of Hebrews contrasts the old covenant with the new and shows the superiority of the new order. A greater tabernacle, a greater priesthood, a greater sacrifice and a fulfilled covenant.

III. A FEW EXAMPLES OF DIVINE JUDGMENT

1. "If God spared not the old world that sinned" (2 Peter 2: 5). Their light was not nearly so bright as ours but they suffered the penalty.
2. If God spared not the cities of plain but turned them to ashes.
3. If God spared not the angels that sinned, but cast them down to hell.
4. How shall we escape?

IV. GUILT FOR THE CRUCIFIXION OF JESUS. WHO WAS MOST GUILTY?

1. Was it the soldiers who drove the nails and thrust in the spear? They were only obeying the command of their officers.
2. Was it the officers, then? No, they were obliged to carry out the sentence of the court. Was it the governor, then?
3. Pilate was "forced" at least from political expediency to do what the crowd wanted done. Was it the mob,

then, who was most guilty as they cried, "Crucify him?"

4. Back of the mob were the priests who stirred them up. Was it the priests? Even the priests were the victims of a strong religious prejudice that made it impossible to see Jesus in the true light. Nothing is quite so fatal as a false sense of security—a false hope, a false religion.

CONCLUSION. How does this apply to us?

1. "Those who have been enlightened" (Heb. 6: 4).
2. "And have tasted of the heavenly gift."
3. "And were partakers of the Holy Ghost."
4. "If they fall away . . . crucify to themselves the Son of God afresh and put him to an open shame." This scripture certainly does not forever shut the door of heaven to a backslider but it certainly places a terrible responsibility upon those who sin in the full light of this gospel dispensation with the full illumination of the Holy Spirit. It would be a fearful thing to go to hell from a holiness church.

*When Jesus came to Golgotha they hanged Him on a tree,
They drove great nails in hands and feet and made a Calvary.*

*They crowned Him with a crown of thorns,
Red were His wounds and deep
For those were crude and cruel days and human flesh
was cheap.*

*When Jesus came to Portland, they only passed Him by,
They did not hurt a hair on Him, they only let him die,
For men had grown more tender, they would not cause
Him pain.*

*They only just passed down the street and left Him in the
rain.*

*Still Jesus prayed, "Forgive them, they know what they
do,"*

*And still it rained the winter rain and drenched Him
through and through.*

*The crowd went home, the streets were dark as far as
eye could see,*

And Jesus crouched beside a wall and sighed for Calvary.

SUNDAY, DECEMBER 22, 1940

MORNING SERVICE

The Dayspring from on High

SCRIPTURES—Malachi 4: 2, 3; Isaiah 60: 1-3; Luke 1: 76-79.

TEXT—*The dayspring from on high hath visited us* (Luke 1: 78).

INTRODUCTION

It is a thrilling experience to see the sunrise from the top of a mountain. The long, winding climb, toiling up through the darkness, is not so inviting but the glory of the sunrise pays for it all. As you wait in the chill of the early morning darkness, almost imperceptibly a purple fan slowly emerges from the eastern horizon and spreads itself in ever expanding arcs. Its center slowly turns to crimson, then to gold, and long pencils of light shoot out. These grow longer and more numerous until suddenly the sun like a great ball of fire bursts into view and floods the world with liquid glory.

Man's sin plunged the world into darkness, but almost immediately the first dim promise of the Dayspring appeared above the horizon.

I. THE COMING DAYSPRING

1. To Eve there came the first hint of the coming dawn, in the promise, "Thy seed shall bruise the serpent's head."

2. It became a little clearer in the promise to Abraham, "In thee and in thy seed shall all nations of the earth be blessed."

3. The specific tribe from which the Messiah would come was revealed to Jacob as he was pronouncing his final blessing upon his sons just before his death. "The sceptre shall not depart out of Judah nor a lawgiver from between his feet until Shiloh come; and unto him shall the gathering of the people be."

4. To Balaam, strangely vacillating and inconsistent, there came this flash of illumination, "There shall come a star out of Jacob and a Sceptre shall rise out of Israel . . . and shall smite the corners of Moab."

5. The light became still greater to Isaiah and the Messianic line was limited to David. "There shall come forth a rod out of the stem of Jesse and a Branch shall grow out of his roots . . . to sit upon the throne of his father David forever."

6. Micah saw by prophetic vision the natal city. "Thou Bethlehem Ephratah [fruitful], though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel."

7. Isaiah saw him born of a virgin, "Behold, a virgin shall conceive and shall bring forth a son, and thou shalt call his name Emmanuel."

8. David saw the Wise Men bringing treasure, "Behold the kings of Tarshish and of the isles shall bring presents; the kings of Seba and Sheba shall offer gifts."

9. Daniel was given the very year in which Christ was to be born. "Know therefore and understand that from the going forth of the commandment to restore and rebuild Jerusalem unto the Messiah the Prince shall be seven weeks, and three score and two weeks."

10. To Simon, a just and devout man waiting for the consolation of Israel it was revealed by the Holy Ghost that he should not see death until he had seen "the Lord's Christ."

11. Shepherds watching their flocks on the Judean hills received the final burst of glory and "were sore afraid but the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy which shall be to all people. For unto you is born this day in the city of David a Saviour which is Christ the Lord."

II. THE PURPOSE OF THE DAYSPRING, TO REVEAL GOD

1. No man hath seen God at any time. Logic may produce God as an inevitable surmise, reason may give Him form from looking at His handiwork, but this is all very vague and unsatisfactory.

2. "The only begotten Son, he hath declared him." "The Word was made flesh and dwelt among us."

3. Because Christ is God, I know that God is interested in me. He came all the way from heaven's glory, down to an ox stall in order that I might get acquainted with Him.

4. Because Christ is God, I know that God is sympathetic. The shortest verse of the Bible is tremendously revealing in its import, "Jesus wept." "We have not an high priest which cannot be touched with the feeling of our infirmities."

5. Because Christ is God, I know that God loves me. "Peace on earth, good will toward men."

III. THE DAYSPRING IS THE DAWN OF HOPE FOR SINFUL MEN

1. "Unto you that look for him shall the Sun of righteousness arise with healing in his wings."

2. "Thou shalt call his name Jesus for he shall save his people from their sins."

3. "I am come that they might have life, and that they might have it more abundantly."

4. This new day for sinful men not only involves pardon for the guilty but it includes cleansing for the unsanctified. "The oath which he swore unto our father Abraham . . . that we being delivered out of the hand of our enemies, might serve him . . . in holiness and righteousness . . . all the days of our life."

CONCLUSION

Has Christmas dawned for you? If not will you allow Christ a place in your heart?

EVENING SERVICE

If Christ Were Born Today

SCRIPTURE—Luke 2.

TEXT—*This child is set for the fall and rise again of many . . . and a sign that shall be spoken against* (Luke 2: 34).

INTRODUCTION

A strange power this Bethlehem Babe has exerted upon the world. More than nineteen centuries have passed and still we cannot get rid of Him. His birthday has become the dividing line of the centuries and He has become the dividing personality of the whole world. All men are classified by their attitude to Christ—either "with me" or "against me," He said.

What kind of reception would He receive if He were born in 1940? About the same. Humanity is about the same whether living in the twentieth century or in the first. "There is no difference, all have sinned." The veneer of civilization may make an apparent difference but underneath we are about alike, so the reception which was given Jesus in that ancient day is a sort of "earnest" of human reaction to Him through all the centuries.

I. THE INNKEEPER'S RECEPTION—"NO ROOM"

1. So far as we know his excuse was valid. Perhaps we have been too inclined to criticize him because of the delicate condition of Mary.

2. His guests may have all been legitimate.

3. He did not know who he was turning away.

4. His reception of Jesus is an "earnest" of all those who are preoccupied. Busy with business, busy with home-making, busy with social duties, busy with self-improvement—too busy to go to church or care for my spiritual welfare. If Christ were to come today I am afraid some of us would be so busy addressing Christmas cards and doing last minute shopping and trying to get the mince pies all made that we would have no time to greet Him.

II. THE RECEPTION OF THE WISE MEN—AN IMPRESSIVE RECEPTION

1. They traveled a long way. In their case it was necessary to come a long distance. However there are some who think they would gladly go on a crusade, or go to some distant mission field who are unwilling to begin at home.

2. They gave lavish gifts—gold, frankincense and myrrh. Certainly nothing was too good for Jesus. I am glad they gave Him gifts fit for a prince. However there are some who think they would make spectacular gifts if they were rich, and still are not good stewards with what they have. Building great cathedrals or giving great endowments have no value unless there is love and sincerity back of the gift.

3. Dr. van Dyke's story, "The Other Wise Man," may not be untrue to fact. The "Other Wise Man" failed to arrive with rich gifts for Jesus because he used them up ministering to the poor and distressed but in death he heard a voice, "Inasmuch as ye did it unto the least of these."

4. Where were these rich kings from the East when the struggling church was trying to get started—or if they were already dead where were their descendants?

III. HEROD'S RECEPTION—REJECTION

1. Herod was an Idumean—the race of Esau—and a Jew in religion. He is described as being "crafty, jealous and revengeful."

2. He made a false profession to gain advantage. He said to the Wise Men, "Come again and bring me word that I too may worship him."

3. He had all the babies killed trying to "get" Jesus. This was not because of any personal hatred but because he recognized a possible rival. Men today reject Christ because to crown Him king of our lives is to uncrown self. Christ has a rival.

IV. SIMEON'S RECEPTION—JOYFUL AND SINCERE

1. He had been living for one purpose—to see Jesus. A life dedicated to God is marvelously satisfying. "For to me to live is Christ."

2. He was ready to die for Him. "Now lettest thou thy servant die for mine eyes have seen thy salvation." Such a glorious fact is worth dying for, he said.

CONCLUSION

"Joy to the world, the Lord is come; let earth receive her King.

Let every heart prepare Him room, and heaven and nature sing."

SUNDAY, DECEMBER 29, 1940

MORNING SERVICE

New Year's Message

"Where Hast Thou Gleaned?"

SCRIPTURE—Ruth 1: 6-17; 2: 1-12.

TEXT—*Where hast thou gleaned today?* (Ruth 2: 19).

INTRODUCTION

These words are taken from one of the most beautiful stories ever penned—the story of Ruth the Moabitess, her love and loyalty and the marvelous reward for her faithfulness. Ruth and Naomi were extremely poor and so were allowed to glean after the reapers as was customary in that day.

The message will be a simple acrostic on the word "glean" and the thought will be not so much "where" but "what" have you gleaned from the past year?

I. G—GOODNESS. WHAT HAVE YOU GLEANED OF GOODNESS?

1. Sincerity, and transparency are elements in goodness. Has God enabled you to grow in holy character along this line? Is there such an utter distaste for pretense and such a strong desire for a thorough-going, well-rounded Christian character that God has enabled you to make progress?

2. Unselfishness. Jesus said, "If any man will come after me, let him deny himself and take up his cross and follow me." Have there been specific times when you have said "No" to self—even at times when the desire was legitimate?

3. What about consistency, dependability, and inner honesty? What do "I" know about "me"?

II. L—LOVE. WHAT HAVE I GLEANED OF LOVE?

1. Have I discovered some new friends?

2. Have I found a deeper richness in old friendships?

3. Have I proved myself a friend?

4. What about my love for the church? Is there true loyalty?

5. Do I love God's people? "By this shall all men know that ye are my disciples because ye have love one for another."

6. Is there a greater love in my heart for the lost?

7. Is my love for God deeper and more meaningful? Love comes through communion. You cannot develop a great friendship with God by a brief, thoughtless, conscience-easing prayer.

III. E—EXPERIENCE. WHAT HAVE YOU GLEANED OF EXPERIENCE?

1. Have you learned some lessons this year? Perhaps at times the experience was bitter, but if you gained in knowledge and especially in wisdom, the schooling probably was worth the tuition.

2. Have you overcome some weaknesses? Some people ridicule making New Year's resolutions because they have made them before and then broken them. When you get to where you no longer try, just because you have tried and failed, all progress ceases. Do not confuse to get up just because you stumbled.

IV. A—ASSURANCE. WHAT HAVE YOU GLEANED OF ASSURANCE?

1. "Fear hath torment." Some fears are wholesome but most fears are useless and many of them show lack of confidence in God. They take a great toll.

2. Have you gained assurance? That assurance cannot be based upon a knowledge of the future for no one can know what the future holds but it is based upon the faithfulness of God. God has never failed me. He is a "tried and true" friend. "I know *whom* I have believed and am persuaded that he is able to keep that which I have committed unto him."

V. N—LET "N" STAND FOR THE NEGATIVE—NO BITTERNESS

1. Possibly there has come some great disappointment during the past year. Take it as His appointment. Refuse to take any bitterness over into the New Year.

2. Perhaps someone has terribly mistreated or misjudged you. Complete forgiveness will take out the sting. Forgive and forget. God will help you do it. There is a sweetness that comes from such an experience that you can gain in no other way. Samson's experience in finding honey in the carcass of the lion which he had slain is a parable of Christian experience. See him coming home with "hands full of honey." This is what God wants you to enjoy.

CONCLUSION

Your gleanings plus the grace of God are your plenitude for the New Year.

EVENING SERVICE

The March of Time

SCRIPTURE—Psalm 90.

TEXT—*So teach us to number our days that we may apply our hearts unto wisdom* (Psalm 90: 12).

INTRODUCTION

The changing of the years brings us face to face with the march of time. As you sit and listen to the ticking of the clock you might well say to yourself, "There goes my life." How quickly youth changes into adulthood and adulthood into old age and death catches up with us before we are aware.

I. THIS PSALM BRINGS BEFORE US THE SWEEP OF THE ETERNITIES

Beyond the stars and planets, beyond time and space there is a real world, more abiding than what we can see or feel. We have never mapped its shores or caught a gleam of its golden cities but faith cries out, "I know it is there."

1. God older than the mountains.

2. A thousand years but as yesterday.

3. "God" the beginning of creation and the "Word" incarnate the key to redemption.

II. TIME AS RELATED TO OPPORTUNITY

1. Opportunity for laying a foundation for health passes with the days of youth,

2. Opportunity for gaining an education quickly passes.

3. Opportunity for the investment of life in God's service soon is gone. There may be vain regrets but these will not bring back lost opportunity. There is no road back to yesterday.

4. Illustrated by the case of King Ahab, "As thy servant was busy here and there he was gone."

III. TIME AS RELATED TO SALVATION

1. Youth pre-eminently the time to seek God. "Remember now thy creator in the days of thy youth," eighty-five per cent of all who are saved are converted before sixteen years of age.

2. The prophet's warning, "Seek ye the Lord while he may be found."

Illustrated by the antediluvian world and its indifference to Noah's preaching.

Illustrated by Felix who "trembled" under the faithful exhortation of the Apostle Paul.

IV. TIME AND ETERNITY

1. To live without taking eternity into account is not wisdom. "It is appointed unto men once to die."

2. The judgment when God's appraisal of my life will be made.

CONCLUSION

I must give an account to God for my life so I will do well to use the best possible wisdom in my stewardship.

ILLUSTRATIONS

Basil Miller

"Blind, But Now I See"

"Doctor Miller," said Mrs. Lloyd Clark, gospel singer of note, "there was a time when I was stone blind. I could not see a thing for a year."

"Who cured you? What was the remedy?"

"There was only one physician who would undertake my case."

"And who," I broke in, "was it?"

"The Great Physician restored my sight. And the miracle was just as great as when He touched the blind man's eyes in the New Testament and restored his sight."

"How did it take place?"

"I went totally blind when I was in my teens, and I wanted so much to consecrate my talents to the work of the opera. I trained for the stage. But suddenly my sight went out, and I could not see a thing."

"And of course a blind opera singer would be out of the question," I said.

"Yes, but for a year I went through the Slough of Despond. I was so discouraged for a young girl that I contemplated suicide. Suddenly I got the feeling that I ought to go to church, and I went. I remember it all very well. I had a feeling that something great was about to take place for me."

"Did it?"

"I began to take my blindness to God, and decided that if I was to go through life blind I would give my talents to the Lord anyway, and immediately I began to sing."

And if you have heard Mrs. Clark sing you recognize that she has a golden voice, truly a gift of God.

"I sang with all my heart, and turned my sight over to the Lord in faith. Like a flash from heaven my sight was restored me, and from that day on I have been giving Him the glory."

"Have you ever had a recurrence of the blindness?"

"Not a touch of it. It was a perfect work. And I believe it came from the Lord to teach me a lesson, a lesson of faith and trust in God."

"Make Your Choice"

"Make your choice," commanded the irate father. "You will either give up your religion or give up me. Which will it be?"

In the Northwest was a family, three girls and a boy, and the father and mother. The father was a stockman, breeding the finest horses in that broad land of high mountains and tall timber. Business called him away, and while he was gone the family were all converted. When the father came back, he found them on their knees conducting family devotions.

He rushed in and tried to break up the scene, declaring that he would have no such nonsense in his home. Then he called for the group to make their decision—God or him.

One by one they said, "We'll take God's way for us."

When he came to his daughter Bernice, his favorite, he asked her the same question, and she answered, "God."

That father walked out of the house and left them forever, but what did God do for the family?

First He supplied all their needs. The son was called into the ministry and is now a gospel preacher. Two daughters were called to devote their talents to God's work as musicians, one a pianist and the other, Lavelle, as a singer. The third daughter was called to be a preacher and now for many years the three daughters have been engaged in gospel work throughout the nation.

When the team was broken up by the marriage of one daughter, Bernice the preacher and Lavelle the singer carried on in God's work. They have seen thousands brought into the kingdom, and their work is growing year by year. Now they have cast their lot with the Nazarenes and are devoting all their time to evangelism among us.

"Their names?" you ask.

The Cobb Sisters, revivalists and musicians.

One wonders what became of the father? And what would have become of the family had they chosen their father's way of sin? Answers can only be problematical . . . they might have all gone the ways of the world, and died most horrible deaths. They might have sold their souls for a mess of the world's porridge.

God's way is the best way, and if we will walk it, He will carry us through.

Three and God

"If you will place 1 before three 0's you get one thousand, don't you?" asked President Pattison of the Allegheny Seminary, now the Pittsburgh Seminary, an institution of the United Presbyterian Church.

The needs of the seminary were great, and Doctor Pattison called the board together, but only two came. When they were discussing what should be done, the president said, "I know of a thousand who are ready to help."

"Who are they?"

"We are three 0's," the doctor said, "and God is one. Put one before three 0's and you have a thousand. Let us pray."

They prayed and soon the thousand were working in their behalf. Needless to say the problem was solved and the institution was saved. From this institution hundreds of missionaries and gospel workers have gone out into the Lord's vineyard.

Laying on the Promises

"Husband," said the woman dying with a cancer, "get the Book."

"The Book?" asked Mr. Kauffman, her husband, who ran a mission in Detroit.

"Yes, and cut out all the promises in it and paste them on this thing"—referring to the spider cancer which was on her body—"I want to cover this cancer with God's promises."

When the husband had done as she directed, taking the most precious promises from the Word, she looked up at him and said, "Old devil, I dare you to kill me."

For an hour the two of them prayed diligently that God would touch her body. That night she went to sleep and by morning seemed a little better.

Before four weeks were passed she was entirely well, and all touches of the cancer were gone. Not one remained.

"I fought it through on a 'Thus saith the Lord' basis," Mrs. Kauffman said, "and the battle belongs to the Lord."

God is able to heal if we will but trust. These promises made it possible to lay hold by faith upon the strong power of the Word and to appropriate it to present needs. God's promises are precious and they are also strong. There is no need to be weak when we can drink at this fount of spiritual strength.

How Little Is Your Load?

"We look at our loads from the wrong angle," said a friend.

"How do you mean?" I asked.

"A little load is big if you are under it alone," he said.

"And a big load?" I asked.

"It is little if you are under it with God."

This is true. There is no load too great for us to bear if we will let God take the heavy end of it. The yoke of Christ is heavy when one tries to carry it alone, but when Christ carries the heavy end "it is light," so the Master said.

Get God under your load and it will suddenly lighten.

How Tall Are You?

L. L. Pickett, a warrior now gone home from the holiness Methodist ranks, said, "I'm the tallest man on earth. My feet are on the earth and my heart is in heaven."

You cannot reach higher than that. Too many people want their heads to get to heaven, and try to reason their way through all the mazes of faith. This cannot be done. Faith's something that must be accepted and believed and not seen, for when it is seen then it is sight and not faith.

Let your head alone when doubts arise, and put your heart in God's hands. He will take care of what you cannot see through.

Krupp, Cannon King

"Never speak to me of death," said Krupp, the cannon king of the world. For years he had made cannon and munitions of death, which had thrown the nations at each other's throats. He had spewed forth death and destruction with a lavish hand.

He had widowed young women and brought bereavement to old mothers. He had sent up a loud wailing from the battlefields of the world. He had crippled the flower of the nation's manhood. He had thrown to the winds all forms of death and devilment that brought the lust of battle to the minds of military men.

Later when age came upon him, he commanded, "No

man shall ever speak to me of death." And when one did, who was working for him, he was immediately fired.

At the death of a relative Krupp got up and left the funeral, and when his wife chided him about it, he left her, and never again was reunited with her.

The fear of death hung over him like a pall. A suffering conscience drove him to agony when the word death was pronounced. So doubtless in hell he wrings his hands as he thinks of the devastation his death-dealing cannons and guns have brought upon the world.

The Beggar's Cup

"I was walking down the street," said a friend, "when suddenly on the other side of the street I saw a beggar holding his cup up for someone to put a gift in it."

"Did you cross?"

"I remember there was a scaffold on the side where I was and I was just about to go under it when I felt that I should go across the street and give the beggar a small gift. I crossed the street, and when I gave the gift, I looked up and all at once that scaffolding fell."

"Had you not obeyed the impression to give, what would have happened?"

"I would have been crushed by that weight of timbers."

When God speaks immediate obedience will save us from disaster.

Weights of Glory

There is a divine alchemy that turns afflictions into weights of glory. It is oftentimes hard for us to understand its workings, but it is true nevertheless. God takes the problems and turns them into blessings.

At one time or another most of us have read Spurgeon's "Treasury of David." It is a marvelous and unmatched piece of work on the Psalms. But Spurgeon said that it was all dug out during sickness. And none of it was the product of a well day.

Bunyan's prison spell of about twelve years gave to the world not a shadow of an affliction but a weight of glory in the form of "Pilgrim's Progress," "Grace Abounding" and "The Holy War," along with numerous other works, a total for prison and free years of forty-nine books.

"The Saint's Everlasting Rest" by Richard Baxter, a soul classic, came about when Baxter's physician told him that he had only a year to live, and while thinking upon death suddenly the meaning of spiritual and heavenly rest flashed upon his vision. Out of that sickness came this classic piece of spiritual literature.

It is our afflictions that weight us down with glory. Think it not strange when the Lord throws you into a fiery furnace. He is but preparing you for the glory of having the form of the Fourth to work with you.

Expository Outlines for December

Lewis T. Corlett

Christian Certainties in the First Epistle of John

I. JOHN WAS A POSITIVE WRITER

II. CERTAINTY REGARDING THE CHARACTER OF GOD

1. God is light (1: 5).
2. God is love (4: 8).
3. God bestows love (3: 1).
4. God knows all things (3: 20).
5. God answers prayer (3: 22; 5: 14, 15).
6. God is greater than the devil (4: 4).
7. God sent His Son into the world (4: 9).
8. The Father, Son and Holy Spirit are One (5: 7).

III. CERTAINTY REGARDING JESUS CHRIST

1. This certainty came from personal contact and observation (1: 1-3).
2. He is the Advocate for the sins of mankind (2: 1).
3. He is the revelation of the Father (4: 2, 10, 14; 5: 5).
4. That Christ is the Author and Sustainer of Faith (5: 5).
5. Christ laid down His life for sinners (3: 16).

IV. CERTAINTY OF PERSONAL SALVATION

1. Arising in a desire to obey His commandments (2: 3).
2. Because the love of the world is gone (2: 15).
3. Because the individual has a love for the brethren (3: 14).

4. Because the believer does not commit sin (3: 9).

5. Because of the inner confidence toward God (3: 21).

6. By the abiding presence of the Holy Spirit (3: 24; 4: 13).

7. Because of a public confession of Christ (4: 15).

8. Because of the enjoyment of a life of victory (5: 4).

9. Because of the assurance of eternal life (5: 11, 12).

V. DEFINITENESS REGARDING TRUTH

1. A person can know the truth only through the pathway of obedience to God (2: 4).

2. Truth is revealed by and through the Holy Spirit (2: 20, 27; 5: 6).

3. Truth is aligned with the acknowledgment of the divinity of Christ (2: 21-23; 6: 20).

4. Truth includes a definite knowledge that sin and righteousness are antagonistic and that a person cannot be obedient to both at the same time (3: 5-11).

5. A person is assured of being in the truth by maintaining a proper relationship to others (3: 18, 19).

6. The love of God given in spiritual experience gives keenness in perception of truth (4: 6-8).

VI. PERSONAL VALUE OF PRAYER

1. The privilege of prayer grows out of the love to God.

2. Prayer arises out of confidence toward God (3: 2).

- a. Absence of condemnation.

- b. Assurance of His desire to aid (5: 14).

3. The answer to prayer depends on the individual's faith in Christ (3: 22; 5: 15).

VII. EACH BELIEVER SHOULD ENDEAVOR TO BE AS CERTAIN AS JOHN WAS CONCERNING THE GREAT FUNDAMENTAL TRUTHS OF THE GOSPEL

A Willing Offering

(1 Chron. 29: 9-19)

I. THE ISRAELITES HAD BROUGHT A BOUNTIFUL OFFERING FOR THE BUILDING OF THE TEMPLE

1. Brought various kinds of metal, especially gold, and precious stones.
2. They brought such an abundance that there was sufficient for all the parts of the temple.

II. A WILLING OFFERING ARISES OUT OF GRATITUDE TO GOD (vs. 11, 12, 14, 16)

1. It involves an appreciation for the greatness of God (v. 11).
2. It implies a consciousness of His power (v. 11).
3. It reveals a realization that all things belong to God and come from Him (vs. 12, 14).

4. A recognition on the part of David that material blessings were simply entrusted to man for use for God (v. 16).

III. A WILLING OFFERING IS PROMPTED BY THE MOTIVES THAT ARISE OUT OF A PERFECT HEART (vs. 9, 17).

1. The other people were united in their recognition of their stewardship to God.
2. The hearts were perfect in devotion and love to God.
3. The loyalty to God prompted the giving of gifts for His cause.
4. A heart perfected in love is always interested in the progress of God's kingdom.
5. The people felt like God appreciated their uprightness and devotion and continued to live for Him and give sacrificially and willingly for His cause.

IV. GIVING A WILLING OFFERING PRODUCED JOY AND GLADNESS

1. Caused the leader, King David, to rejoice. "And David the king rejoiced with great joy."
 - a. Faithful people are a joy to the heart of any leader.
 - b. A hearty response to meet a need gives courage to the one in charge.
2. The people rejoiced over the privilege and act of giving (v. 9).
3. All joined in praise to God in thanksgiving and gratitude (v. 13).
4. Verifies the words of Nehemiah, "The joy of the Lord is your strength."

1. The teachings of the law limited the scope of service for the Jew.
2. The standard of legalism will handicap the service of a Christian.
3. The Christian is to serve all men regardless of race, creed, nationality or religion.

IV. THE FULL SPIRITUAL LIBERTY IS FOUND IN OBEDIENCE TO THE LAW OF THE SPIRIT

1. Obedience to the sinful nature will bring discord, strife and torment.
 - a. The principles developed by such a life are given (vs. 19-21).
 - b. These cater to the lower, baser and bestial nature of mankind.
 - c. These all war against the standard of God for man and the directions of the Spirit (v. 17).
 - d. The indulgence in these lead away from God, happiness and eternal life (v. 21).
2. Obedience to the law of the Spirit gives the true liberty.
 - a. This is the proper way to overcome the lust of the flesh (v. 16).
 - b. The Spirit of God will give explicit directions of how to live and serve.
 - c. The greatest happiness and blessedness comes from obedience to the Spirit. "The Spirit on the other hand brings a harvest of love, joy, peace; patience toward others,

kindness, benevolence; good faith, meekness, self-restraint" (vs. 22, 23, Weymouth).

- d. These things have a definite constructive benefit to all of man's nature.

V. THE BELIEVER REACHES THIS HIGHEST LIBERTY THROUGH THE EXPERIENCE OF ENTIRE SANCTIFICATION

"Now those who belong to Christ have crucified their lower nature with its passions and appetites" (v. 24, Weymouth).

1. The death to the carnal self brings a person to the place where the Spirit can have complete control of the heart life.
2. This involves a repudiation of all selfish indulgences and self-seeking in order that the Spirit may have full possession and guidance.
3. An exaltation of God to complete possession of the motive powers of man's life.

VI. THIS LIBERTY IS MAINTAINED BY A WALK IN THE SPIRIT (vs. 25, 26).

1. A determination not to allow the tempter to ensnare the believer to seeking for vain-glory, or challenging one another to personal superiority.
2. A willing obedient life of communion and fellowship in the Spirit.
3. A progressive walk to greater blessings through the guidance of God.
4. Purity is maintained by God as the believer walks in the pathway of obedience (1 John 1: 7).

Christian Liberty

(Gal. 5: 13-26)

I. ALL MEN DESIRE LIBERTY

1. Nations have fought for it.
2. Individuals have given their lives in defense of liberty.
3. Spiritual liberty provides the greatest freedom of all.

II. GOD HAS CALLED ALL MEN UNTO LIBERTY (v. 13).

1. Jesus Christ said, "If the Son therefore shall make you free, ye shall be free indeed" (John 8: 36).
2. The Spirit is the source of liberty. "Now the Lord is that Spirit; and where the Spirit of the Lord is, there is liberty" (1 Cor. 3: 17).
3. Christ had made the Galatian believers free (Gal. 5: 1).

III. THE CHRISTIAN IS MADE FREE SO THAT HE CAN BE OF HELP TO GOD AND MAN

"Only use not liberty for an occasion to the flesh, but by love serve one another" (v. 13).

Suggestions for Prayermeetings

H. O. Fanning

Prayermeetings and Church Growth

WE are all interested in the growth and development of our churches. Numerical increase is something that can be expressed in statistics. Such increase brings joy to preachers and people alike. Not only should we have numerical increases, but we should have corresponding increases in the growth and development in the older members of our congregations. Christianity is a life, and one of the inexorable laws of life, is that of growth and development. Without this, normal life is impossible. Only normal life finds normal expression—is normally effective. Normal conditions are essential to well balanced progress. Is the spiritual growth and de-

velopment of our older members keeping pace with our numerical development? One of the secrets of our success as a nation, is in what we have done in the discovery, development and improvement of the powers of our people. It is only as the powers of the people of a nation are improved that real success is possible. It is only as the moral and spiritual powers of its members are discovered and developed that normal churchdom is possible. The nations that have failed in these matters have failed in the fulfillment of their destinies and in their relationships with other nations. The churches that have failed in them have failed in the fulfillment of their destinies and in their relationships with other churches. We have our contributions to make to

the lives and activities of other bodies of religious believers. As a church we are not a separate institution, independent of all other spiritual bodies. We are a part of the great army of the Lord and have our place to fill with other members of that great host. We have responsibilities to God; we have responsibilities to our fellow believers; we have responsibilities to a lost and ruined world. In our development and effectiveness as a church all concerned are interested. It is as we meet these responsibilities that our success will finally be measured. In what measure are we contributing to the success of the great work of God? Whatever we have as a church we hold as a stewardship from God, to whom we must give an account for its use. Someone may be saying, "What about other religious bodies? Have they no responsibilities?" They have them, just as we have them. Are they meeting those responsibilities? Primarily, that is their responsibility. It is ours in the sense that if we meet our responsibilities, it will be an encouragement and help to them in meeting theirs. The great question with us is, Are we meeting ours?

The Path We Tread

The path of the just is as the shining light, that shineth more and more unto the perfect day (Prov. 4: 18).

The path of the believer is a progressive path. It has its beginning. It has its objective. Toward that objective we are traveling. Paths are not points; they are not stopping places; they are highways leading to destinations. The destination here, is the perfect day. The crisis experience of regeneration is as a gateway, through which we enter upon this glorious way. In the crisis experience of entire sanctification, we are freed from the outstanding hindrance of the carnal mind; filled with the Holy Spirit; endowed with power from on high; qualified for the race. The course has yet to be run; the goal has yet to be gained. We are on our way. We are not finished products. We are in the making. We are ready for the discovery, development and improvement of our powers. The measure of the progress we make will depend upon the effort we put forth in its making.

I. *The way of the just is as the shining light.* "The way of the wicked is as darkness: they know not at what they stumble." We have passed out of that way, into the way of light. A transcendently glorious change has

been wrought in us. The course of our lives has been changed. The things we encounter in our new path will be new things—things unknown in our former path. Old things—the things we met in our former path—are foreign to our present path. We have passed from death unto life. From ways of darkness to ways of light.

II. *We pass out of the way that is as darkness, into the way that is as the shining light, not as inanimate objects; but as human beings with human powers.* Minds that are active; memories that are retentive; imaginations that are vivid; habits that may tend to be persistent. God has endowed us with powers for holy living; powers to be rightly used. We have not so used them. Difficulties may be encountered in our changes as to our manner of life. It would be folly to suppose that such a marvelous change could be made without meeting difficulties. Whatever these difficulties may be, we must overcome them by the grace and power of God. Wrong sowing involves the necessity of corresponding reaping. Right sowing carries with it the blessedness of corresponding reaping.

III. *Our present responsibility is that of walking in harmony with God and His Word, in the new path into which He has brought us by His grace and power.* A supernatural change has been wrought in us; a new path in which to walk is set before us; a new life is to be lived by us. A life of holiness and truth; the life that God designs that we shall live.

IV. *Establishment in grace is essential to us in the living of this life; in our walking in this path.* This is the result, not of an act, but of the operation of processes in grace. Like the rooting of a tree. The tree must be planted before it can be rooted. The development of its root system will be subsequent to its planting, and will be accomplished by its own growth. Do not be needlessly exercised during this work of establishment. It will take time, and may seem to come slowly. Be patient. Meet conditions for growth in grace. It will come in God's own time and way. The longer you are in the experience of entire sanctification—normally—the more firmly will you be established.

V. *That the light shineth more and more, is indicative of progress in grace as we walk this holy way.* Beginnings in grace, like other beginnings, are small. We were not born into the realm of nature, full grown, with developed powers operating at full strength and in orderly fashion.

We were bundles of undiscovered powers; unrealized possibilities. Neither are we born into the realm of grace full grown. Spiritually—as we were naturally—we are bundles of undiscovered powers, unrealized possibilities. Our powers are yet to be discovered, our possibilities are yet to be realized. We are at the beginnings of things spiritual. The discovery and development of our natural powers—in so far as this has been accomplished—has been no easy matter. This has come as the result of processes that were tedious and toilsome in their nature. There is much room for improvement. Discouragement in these efforts would be folly. They must be made, or failure will be sure. The discovery of our spiritual powers, the realization of our spiritual possibilities will be no easy matter. Diligent and well directed effort in our co-operation with God in His work on our behalf will bear its desired fruit in our progress. Discouragement in these matters is worse than folly, and can mean only defeat.

VI. *Progress in the spiritual realm, like progress in the natural realm, is made only as our capacities for making it are developed.* Growth and progress go hand in hand, normally. Progress in neither realm is the result of accident. It is the result of definite purpose, and well directed effort. Where there is no purpose, there will be little—if any—progress. We were brought into the realm of nature, that we might realize our possibilities in that realm. We are brought into the spiritual realm that we may realize our possibilities in that realm. This realization is our responsibility as well as our privilege.

VII. *The goal of our quest—the perfect day—is a far distant goal.* A goal that could be easily, or quickly reached, would be unworthy of the God who created us, or the Christ who died to redeem us. It will be commensurate with the love of God and the price paid to make our redemption possible. For this our Lord made His supreme sacrifice in the shedding of His blood on Calvary's cross. The goal which that sacrifice made possible can be no less than the perfect day, one in which further improvement will be impossible. Eternity only will be long enough for the reaching of this goal.

Conditions for Realizing Life's Possibilities

Keep thy heart with all diligence; for out of it are the issues of life (Prov. 4: 23-27).

It is one thing to have life. It is another matter to realize its possibilities. It is self-evident that one must have life before he can realize its possibilities. This is as true in the spiritual as it is in the natural realm. Spiritual life—purchased for us by the blood of Christ—is ours as the free gift of God, on the condition of saving faith. It is commensurate in magnitude and value, with the price paid for its purchase. Nothing can transcend it in the magnitude and multiplicity of its possibilities. The realization of these possibilities is our privilege here, and will be hereafter. No greater gift could be bestowed upon us; no greater honor conferred upon us; than the having of this life. It is ours in Christ, and only in Him. The realization of its possibilities can be only through Him.

I. *The heart is the central organ of life.* It must be kept with all diligence. Out of it are the issues of life. The giving of life is not an end, but a means to an end. The realization of its possibilities. It is given to us for this purpose. It is vastly more than mere existence. It is godlike in character. We will become godlike as we realize its possibilities. Had there been no fall this keeping of the heart would have been necessary. The fall occurred because our foreparents failed in this matter. The cleansed heart must be kept with all diligence, not only that it may be kept pure, but that its issues may be consistent with the character of the life that is ours.

II. *Our minds must be renewed by transforming grace, and kept free from all defilement.* Only so can we prove what is that good and acceptable and perfect will of God. Our mouths are not for the expression of frowardness, or our lips of perverseness. They are to give glory to the God of all grace, and good to all who come within the sound of our voices. Expressions of lives of grace, should be expressions freighted with grace.

III. *Let thine eyes look right on, and thine eyelids look straight before thee.* Our eyes are given to us for right uses, and for no other. They are gateways through which much evil may come, unless they are carefully guarded. Rightly used, they are priceless in value. Curiosity, rightly controlled, is a valuable asset. Uncontrolled, it is a liability and a menace. They should be kept closed to all defiling sights.

IV. *Ponder the path of thy feet, and let all thy ways be established.* The guidance of our feet should be carefully controlled. They were given

to us to carry us in right directions. For this purpose, they are invaluable. Care must be exercised that they do not carry us in wrong directions. They are for right, not for wrong usage.

V. *Turn not to the right hand nor to the left; remove thy foot from evil.* We are to walk in straight paths. All others are to be avoided. The ways of evil are destructive, and only destructive. Let us keep in mind that all that would have been necessary had there been no fall. And here we see something of the necessity for the experience of heart purity. The necessity that we have a disposition for this sort of life. That we are freed from the disposition to our former manner of life. Sanctification is neither dehumanization, nor deification. We are still human beings; still self-determined beings. There must be back of this sort of life a disposition and a determination to live it here and now. It is folly to insist that such a life can be lived without difficulties. The difficulties will be there. By the grace and power of God we must overcome them. It is the only life worth living for human beings and the one we can and must live by the grace and power of God. Every sort of life has its difficulties. It would be more than strange if this sort of life had none. It is the one life consistent with the original constitution of our being. The one life that will prove satisfactory in its living, and in its results.

VI. *In the inscrutable wisdom of God, and by His providence we are in a world like this to be holy beings, and live holy lives.* He has made no mistake in this. It is what we would expect of the Holy God. Six thousand years of experience have proved beyond all possibility of successful contradiction, that sin does not agree with human nature; that it is destructive of all that is finest and best in it. That it unfits men for living here, or hereafter. That holiness is the one condition, the one life that is compatible with our nature.

VII. *There is not a difficulty in the way of our living holy lives that God does not understand.* He knows all about them. Knowing this, He would have us be holy beings, and live holy lives here and now. He knows the workings of the human mind. Its susceptibility to the power of impressions. He knows all about the retentiveness of memory. He made it to be so. He knows the vividness of imagination; the strength of human desires, and the weaknesses of infirm human nature in its efforts to gratify them. He knows the power of temptation. He has equipped us with pow-

er to resist it. He knows the power of the devil, and has equipped us with power to resist him. "Submit yourselves therefore to God. Resist the devil, and he will flee from you." "Whom resist steadfast in the faith" (James 4: 7; Peter 5: 9). Satan and misguided human beings can bring us temptation, but they have no power to make us yield. That power is ours alone. There is no sin in being tempted. The sin is in yielding. God is with us to enable us to resist. "We are in the experience of entire sanctification—to live holy lives, not only by the choice of God, but by our own choice. Our success will be in the measure of our co-operation with God in causing us so to be, and so to live. We are saved by faith; we are sanctified by faith; we stand by faith; we live by faith. And so the work goes on in this part of the building of the church.

God's Purposes in Revealed Truth

And many other signs truly did Jesus in the presence of his disciples, which are not written in this book; but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name (John 20: 30, 31).

That God has definite purposes in giving us His written Word is certain. In our text we have this clearly stated. In the brief span of our lives here below, we have but limited time for the development of our capacities for knowing. In view of this, God would have us use them wisely. He is giving us opportunity to so use them. He is seeking to accommodate us in His methods of giving us revelations of His truth. He would have us know the important things of life. The things essential to its attainment, living, and perfecting. The things most for His glory and our good. The things most necessary in the carrying forward of His work in human redemption.

I. *The silences of Scripture are not due to any effort on His part to withhold truth from us, but to guide us in our efforts to apprehend it.* The activities of Jesus were so multitudinous during His earthly cares, that a relation of them all would have made our knowledge of the essential things more difficult than it now is. We will have plenty of time and opportunity during the ages to come to be fully informed concerning these things. The things revealed are glorious. The things to be revealed will be even more glorious. "The secret

things belong unto the Lord our God; but those things which are revealed belong unto us and to our children forever; that we may do all the words of this law."

II. *That God's revelation of His truth is accommodated to our needs, is an evidence of His concern for our welfare.* It is for His glory and our good that the conditions upon which we may obtain the benefits of Christ's atoning work should be as simple as possible. So simple that anyone with intelligence enough to be morally responsible should have no difficulty in meeting them. It is not necessary for us to become skilled in theological lore to be saved. We need but to know that we are sinners and that Christ is God's divinely appointed Savior. That repentance toward God and faith in our Lord Jesus Christ are what we need.

III. *And these facts are clearly revealed, emphasized and pressed home to our hearts in this glorious gospel.* The first, that Jesus of Nazareth is the Christ of God. This was the culminating point in Peter's sermon on the day of Pentecost. It was when these words were spoken that men were pricked in their hearts. It was when the truth was brought home to their hearts, that the Jesus they had crucified was the Christ of God, that they cried out, "Men and brethren, what shall we do?" To which Peter replied, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

IV. *That being the Christ—the divinely appointed One—Jesus is the Son of God.* Only so could His sacrifice be sufficient to make an atonement for human sin, and make human redemption possible. Deity alone could make satisfaction to Deity in this matter. Creatures are powerless to make atonement for their sins against their Creator. And here is the Rock upon which our faith rests. Jesus of Nazareth is the Christ. He is the Son of God. To deny His deity is to deny the possibility of our redemption. "Whosoever denieth the Son, the same hath not the Father; he that confesseth the Son hath the Father also" (1 John 2: 23, R.V.).

V. *What a transcendently glorious thing it is that the Son of God has made an atonement for our sins, and not only that, but that He is also our Savior.* Death could not hold the Prince of Life. Triumphant over sin in His life. He rose triumphant over death, hell and the grave in accordance with God's holy Word. He who made salvation possible by His death,

makes it actual by His life. It is He that is seated at the right hand of the throne of God making intercession for us. It is in Him and by His power that we live and move and have our being. It is in His strength that we conquer in the conflicts of life. It is in His name that we come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need.

VI. *And that believing ye might have life through his name.* In the fall of man all was forfeited. By nature we were the children of wrath; dead in trespasses and sins. Christ came that we might have life, and have it more abundantly. We know now that we have this life. The Spirit himself beareth witness with our spirit that we are the children of God. We are capable of seeing but little of the glories of this life in our present infirm condition. But what we see and what we enjoy is transcendently glorious. Nothing less than eternity will make actual the realization of the possibilities of this life. Far greater revelation of these possibilities are for us here and now. We should be constantly pressing forward into their realization. We look forward to an eternity of ever increasing glories in these revelations.

VII. *As children of God, this world is not our home.* It is a place where we decide for ourselves what we want to be, what sort of lives we want to live, and where we desire to spend eternity. It is where we determine for ourselves for good or ill, for time and forevermore. Our time here is one of tremendous importance. Not only do we decide here as to our own destinies, but through our influence we mightily move others in deciding theirs. We know how we have been influenced by others in this matter. We have reason to be devoutly thankful that when we came to this world in infancy, God had a people here who were faithful to Him, and faithful to us, in pointing us to the Lamb of God which taketh away the sin of the world. We too should be faithful that others may have the benefit of our influence. Not only should we rejoice in our own salvation, but we should diligently seek the glory of God in the salvation of others. For this purpose we are here, and for this purpose the church is here.

Being Guided into All Truth

I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear,

that shall he speak; and he will show you things to come (John 16: 12, 13).

In the nature of the case, revelations of truth necessary to our obtaining of the benefit of Christ's sacrificial work will be brief and not difficult to believe. It is in matters of living the sanctified life and the performance of sanctified service that greater revelations are needed. In matters pertaining to the realization of the possibilities of the sanctified experience and life, revelations must be commensurate with their magnitude. In view of the fact that our powers are in the processes of discovery and development, our abilities to receive these revelations are limited. Time, experience, development, perfecting, are necessary that our capacities for receiving truth may be perfected.

I. *In the matter of revelations, it is not the capacity of the Teacher that is determining, but the capacity of the learner.* There was no limitation in the matter of our Lord's ability to teach. The limitation was in the capacity of the believer to learn. It is to be feared that many get the idea that when God teaches, in some way we are miraculously enabled to understand. This was not true in the matter of our Lord's teaching of His disciples. Their ability to understand was the measure of their ability to receive.

II. *The encouraging thing in this matter is that what we are not now able to bear, a further development of our powers will make possible.* It is well for us that God—in His teaching work—has respect for our limitations. It is well for us that our reception of truth keep pace with the development of our ability for receiving it. There are good reasons that these things should go hand in hand. That revelations of light should come with the development of our ability to walk in it. That such revelations should point to ever increasing progress is fitting. It is likely that there are other reasons for our limitations, and God's respect for them, but these are important.

III. *The incompleteness of Christ's teaching of His disciples was due to the incompleteness of their ability to bear His teaching.* The incompleteness of our knowledge of the things that pertain to sanctified living and service is for similar reasons. But that incompleteness was not to continue. The Comforter, the Spirit of Truth, was coming. He would guide them into all truth. And so with us. Our incompleteness is not to continue. The Spirit of Truth is come to us and He has come to guide us into all truth. Time, opportunity, develop-

ment of our powers, diligence in our co-operation with Him in His revealing work will gradually meet our needs. Truth seeking is strenuous business, because the development of our powers for receiving it is beset with many difficulties. But these difficulties may be overcome by the grace and power of God, and must be so overcome as progress is made.

IV. *We have a glorious Teacher—the Spirit of Truth himself.* God could send us no greater. Angels have not been commissioned to be our teachers. In the great work of guiding us into all truth; none but the Spirit of Truth himself can be sufficient. This is an indication of the glory and magnitude of the experience of entire sanctification. It is the greatest experience possible in the gift of God. It is the purchase of Christ's own precious blood. Our destination is unto all the fullness of God; unto the measure of the stature of the fullness of Christ. God himself could take us no farther. Nothing less than infallible guidance into all truth can make this possible.

V. *In the nature of the case we cannot go far in the realization of the possibilities of this experience in the brief span of life allotted to us here below.* But we are not creatures for one world only, but for the world to come. Not for time alone, but for eternity also. We have not embarked on an inconsequential journey, but on the one made possible only by the grace and power of God. It is in the ages to come that we shall experience the exceeding riches of God's grace. But we should make full use of our time and opportunities here and now. What we do here will have its place in determining our start hereafter.

VI. *The Holy Spirit, the Spirit of Truth, does not speak of Himself.* What He hears that He speaks. And that was what Jesus did when here in the flesh. He did not come to do His own will, but the will of Him that sent Him. To speak His own words, but to speak the words the Father gave Him. The writers of the Word of God spake as they were moved by the Holy Ghost. And that should be our happy portion here. What we hear, that should we speak. We are to be ambassadors for Christ, as though God did beseech men through us. We should be spokesmen for God, mouthpieces for Him. We are His representatives among men. His light should shine out through our lives. Only by supernatural grace and power can we fulfill our mission here below.

VII. *A dead church is no fit instrument in the hands of the living God, for the salvation of a world of mankind, dead in trespasses and sins.* The church had its beginnings with the dispensational coming of the Holy Spirit. It was composed of men who were born of the Spirit, and baptized with the Spirit; who were filled with the Spirit; who were endued with power from on high; who were mouthpieces for the Spirit. There was the kind of a stir in Jerusalem that God could make through such a church. They did not speak their own words; they did not tell their own story. They were spokesmen for God. What they heard—had heard, were hearing—that they spoke. It takes vastly more than human arguments and illustrations to bring dead souls into living relationships with God in Christ. It is as the Holy Spirit is in control that a body of human beings can be a church; only as His power is manifested can such a body function as a church. The secret of the church's failures is not in the power of the world, but in its lack of the power of God. There is a way of victory for the people of God.

Winning Souls

He that winneth souls is wise (Prov. 11: 30).

One of the things in which wisdom is most needed is that of winning souls. The intricacies of human nature, and its multitudinous ways of functioning, make this necessary. It takes vastly more than human wisdom to succeed in this. Nothing less than wisdom from God can make this work successful. In the nature of the case this wisdom must be given as efforts of soul winning are put forth. General instructions have their value, but specific instructions are constantly needed. One of the things seen constantly in the preaching of our Lord was the way in which He adapted Himself to the condition of the people to whom He spoke. This is seen also in the prophets, and in the work of the apostles. This is as much needed today as it was in their days.

I. *He is wise in his utter dependence upon God for success in his work.* In putting himself in the way of becoming the best instrument possible in the hands of the Spirit for the work of soul winning. This we see illustrated in the lives, experiences and work of the apostles. They worked as they were commissioned to work, and under the immediate instruction and guidance of their Lord.

II. *He is wise in his use of methods and approach and work.* His ap-

peal should fit the occasion, and the condition of the people to whom it is made. Paul said of himself and his work, "I am made all things to all men, that I might by all means save some" (1 Cor. 9: 19-27). Here he gives us one of the secrets of his marvelous success in the work of soul winning. He put himself in the way of being successful. His success was measured by the wisdom with which he worked.

III. *He is wise in his use of prayer in the promotion of his work.* In its power to improve his own spirit and fit him for the work. In its power to reveal to him the proper ways to go about the accomplishment of his task. In the place of prayer in reaching the hearts of the unsaved; in the creation of an atmosphere conducive to conviction leading to repentance and the exercise of saving faith. In the bringing about of an awakening of interest in things of the Spirit. In all of its varied uses. When the church wakes up it has a tendency to produce an awakening in the community in which it is located. The church should be first in this matter.

IV. *He is wise in concentrating his efforts upon the accomplishment of the task in hand.* In the realm of nature other things have to stand aside during harvest seasons. He is wise in dismissing other matters for the time of this special effort. That soul winning should be going on continually in the church is normal and necessary. That there should be times of special ingathering of souls is equally certain and necessary.

V. *He is wise in the sowing of seed designed to bring about a harvest of souls.* He is wise in following the leading of the Spirit as to when these harvest seasons should occur. He is wise in knowing that there are seasons for revivals in the spiritual realm, as certainly as there are seasons for harvests in the realm of nature. There must be sowing where there is reaping. There must be production where there is harvesting. We are constantly told that revivals can be held anywhere, at any time, if conditions are met. Soil preparation, seed sowing, care and cultivation in the way of promoting production are very necessary conditions for harvest to be met in the realm of nature. May many of our failures not be traceable to the fact that we are overlooking important things in the matter of our "meeting conditions"? That prayer has an important place in the promotion of revivals we are all agreed. But no amount of prayer will bring about a harvest season in the realm of nature without the production of a crop
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D. L. Moody on "Preaching"

1. *Talk.* When a man gets up to speak—and let me say right here that I like to say "to speak" better than "to preach," because if I can only get people to think I am talking with them, and not preaching, it is so much easier to hold their attention—I say, if I can get people to say that I do not preach, but only talk, I would rather have that compliment than any other.

2. *Be Yourself.* I do detest the kind of people who have a religious tone—who always change their voices when they begin to talk to you on the subject of religion, and a peculiar whine that makes you think of cant. Be natural. Talk on this subject as you would on any other subject.

3. *Get hold of the people's curiosity.* If you take up Doctor Guthrie's sermons and look at them, you will find that he begins, you would think, a thousand miles away from his text, and you wonder how he is ever going to get back to his theme. When he has the curiosity of the whole congregation excited, he comes back to his text. You will find that he almost invariably begins in that way.

4. *Do not get into the ruts.* Strike out on a path of your own. Do not say, "Firstly," and

"secondly," and "lastly," and all that. Take the whole truth, or the whole text, and throw it right at them; then go about it and try to drive it home.

5. *Be brief.* It is very much better to get the reputation of being brief than to have people saying that you preach long sermons. Say what you have to say in just as few words as you can. And then stop when you get through. Some men go on and feel around for a good stopping place. I would rather stop abruptly than do that. Do not waste any time. Remember, we are living in an intense age. Men think quicker than they used to. . . . What we want in our preaching is brevity. Get the reputation of being short and people will want to hear you. If you get a reputation for being long you will have very few listeners.

6. *Get the attention of your audience.* If you are going to be public speakers, train yourselves for that. It can be done. And then aim at the heart! Just keep thundering away at a man's heart and you will get it, and if you get his heart, you get his head and his feet and everything—you get the whole man; and there is nothing that will warm the heart like the gospel of Jesus.—*Moody Monthly.*

Suggestions for Prayermeetings

(Continued from page twenty-eight)

to be harvested. This preparation is as important in its place, as is prayer in its place.

VI. *It is one thing to get out the harvesting machinery and go through the motions of harvesting where no preparation has been made. It is another matter to get out the same machinery and harvest a good crop that has been normally produced; where preparation has been made and there is a crop to be harvested. It is one thing to "work over our own people." It is another matter to have an ingathering of souls. Where our people need working over the work should be done and well done. Efforts to get them established in grace and making progress therein will tend to reduce this necessity to its minimum. God forbid that we should fail in any respect in our efforts to get our people through to heaven. This is the important thing. Getting them saved is just getting them started in that direction. Every effort should be put forth to keep them going until they make a safe landing on the other shore. Remote conditions, as well as immediate conditions must be met. They are as important in their places as are the immediate in theirs.*

VII. *We need an ever deepening consciousness that the Lord is our God; that our strength is in Him, and in Him alone. That we must be strong in Him, and in the power of His might if we are to succeed in our task. Of the reality and personality of the Holy Spirit and the necessity of our becoming instruments in His hands for the accomplishment of His purposes. Many are saying, "We are doing all we can." That is an important matter. Have we reached such perfection in our ways of doing things that there is no further room for improvement? Could we not do more with better ways of doing them, a better spirit in our doing of them? Are we giving God His opportunity to do all He can through us? We do not want fanaticism; we do not want formalism. We do not need new grace, but normal progress in the grace we now have. We do not need another Pentecost, but a better use of the one we have already had. Another one would be no improvement over the one given us at the birth of the Church nineteen hundred years ago. We need to use what we have. It was sufficient in the beginning. It is sufficient now. Entire seasons are needed for the production of crops. Harvest seasons are brief.*

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